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व्याकरणसिद्धान्तदर्पणः ।



THE

VYĀKARANASIDDHĀNTADARPANA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

(FOUNDED ON THE APHORISMS OF PĀNINI)

BY

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PREFACE.

It is in the hope of begetting a taste for the study of Páṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Páṇini's Sútras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sútras in any particular process is in no wise infringed. References to the foregoing sútras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñás* and *Paribháshás*—, are separated by a sharp line of demarcation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Páṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

The reason why it bristles with so many subtleties and technicalities is to be found in the terse and succinct nature of the aphorisms, and their original arrangement in the form of eight lectures of four chapters each. The *Mahábháshya*, the greatest authority in Sanskrit literature is based on the *terra firma* of these eight lectures.

The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *shástras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes hereinafter given from the *Siddhánta Kaumudí*, *Kásika* and *Padamanjarí* to which learned works I cannot acknowledge my debt too adequately. In the English version of the *sútras*, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the *Laghukaumudí*. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

BULANDSHAH'R : }
October 21st, 1899. }

B. P.

व्याकरणसिद्धान्तदर्पणः ।

श्रीगणेशायनमः ।

नमस्कृत्यहनुमन्तं विश्वविदारणलोलं हि बचनेन ।
दर्शयते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥०१ ॥

No. 1.—अ इ उ ण् । १ । ऋ ल क् । २ । ए ओ ङ् । ३ ।
ऐ चौ च् । ४ । ह य व र ट् । ५ । ल ण् । ६ । ज म ङ ख न स् । ७ ।
ऋ भ ञ् । ८ । घ ङ ध ष् । ९ । ज ब ग ङ द श् । १० । ख फ छ ठ थ च
ट त ब क प य् । ११ । श य स र् । १२ । ह ल । १३ । ह ल । १४ । इ ति मा है-
ख र ाणि सूत्रालयणादिसंज्ञार्थानि ॥

No. 1.—*Ai un; ri lrik; e oñ; ai auch; ha ya va rat; lan;*
ña ma ña na nam; jha bhañ; ghu ñha dhash; ja ba ga ña daś; kha
pha chha ñha tha cha ta tav; ka pay; śa sha sar; hal. These groups
of letters are the aphorisms of Śiva and are utilised to form Literal
Names or Pratyáháras such as *au*, *ik*, *eh*, &c. by which all the letters
beginning with the 1st letter of a Pratyáhára and ending with the
indicatory letter of it, can be separately designated. For instance, *an*
is a common name of *a*, *i* and *u*; *ik* of *i*, *u*, *ri*, *lri*; and so of other
literal groups. Note that the *an* group is always formed by the help
of the 1st *n* except in Sútra numbered 10 in this book where the *n* of
the 6th group enters into the formation of the Pratyáhára.

No. 2.—हलन्यम् (1-3-3 = उपदेशेन्यं तत् इत् स्यात्). In an upadeśa,
the last consonant is termed *It*. उपदेश आद्योच्चारणम्. An upadeśa is an
original utterance,—that is to say—a verbal root (*dhátu*); an affix
(pratyaya), an augment (as *am*, *na*, &c.), a literal group (*an*, &c.)
and the like.

No. 2 a.—तस्य लोपः (1-3-9 = तस्येतो लोपः स्यात्). That *It i.e.* the
indicatory letter, is elided. Hence the final letters of the above 14
utterances are expunged in practice.

No. 3.—आटिरन्त्येन सहेता (1-1-71 = मध्यगानां स्वस्य च संज्ञा स्यात्).
An initial letter along with an indicatory letter as a final designates

itself, and the letters intervening between them. Hence, *aek* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise *Hal* is the name of all the consonants; *ak* of *a*, *i*, *u*, *ri*, *li*; *cū* of *e*, *o*, and so on. लण् सूत्रेऽकारभ्यः। In *lau* aphorism, the short vowel following *l* is Indicatory. But हकारादिव्यकार उच्चारणाम्: the short *a* in the body of a consonant, as *h* and the like, is simply euphonic, hence superfluous in practice.

No. 4.—उपदेशेऽजननुमिक इत् (13-2). A nasal vowel in an upadesha is named *It*. Hence the nasal *a* of *lau* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *t*.

No. 5.—ऋकान्तरेऽकारादीर्घमूतः: (1-2-27). उष्णं कृष्णं कृष्णवः । वांकान् इव कांलो यस्य संशोधनं क्रमात् दृश्यदीर्घमूतसंज्ञः स्यात् । सर्वत्येकमुदात्तादिभेदेन चिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of "acutely accented, &c."

No. 6.—उच्चस्त्रातः: (1-2-29). A vowel uttered with a high tone is called *Udatta*, i. e. acutely accented;

No. 6 a.—नीविरनुदातः: (1-2-30). That uttered with a low tone is *Anudatta* or gravely accented;

No. 6 b.—स्माहारः स्वरितः: (1-2-31) And that uttered by a combination of these two tones is *Svarita*, i. e. circumflexly accented.

तान्वादिषु सभागेषु स्थानेषु अंभागे निष्पाङ्गाजुदान्तसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

* Note 1.—तस्यादितउट्टानमर्धहृष्टम् (1-2-32) हृष्टयज्ञामतन्त्रम् । स्वरितस्यादितान्तर्धमुदात्तं वाच्यम् । उत्तरार्धं तु परिशेषादनुदात्तं तस्य चोदानस्यरितपात्वं अवयं स्थाप्तम् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is *Anudatta*, i. e. Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex. कृ॑ वोश्वा॒ः । र्यान्॑ नये॒रा॒ः । शूत्॑ च॑क्र॒ पो॒त्स॒ः ॥ The svarita of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in "vo" instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Udatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—मुखनासिकावचनोऽनुनासिकः (1-1-8) मुखसहितनासिकयोक्त्रा-र्यमाणो वर्णोऽनुनासिकसंज्ञः स्यात् । तदित्यम् । अ इ उ ऋ एवां वर्णानां प्रत्येकमन्त्रादगः भेदाः । ल वर्णस्य द्वादशः । तन्य दीर्घभावात् । एचामषि द्वादशः । तथां दृस्वाभावात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u, ri*. Of the letter *li*, there are only 12, because it lacks the long prosodical time. Of *eh* group too, there are only 12 varieties, because they are not short. Thus ल् म् ड् ण् न् and the vowels only are called Anunāsika.

No. 8.—तुल्यास्यप्रयत्नं स्वर्णम् (1-1-9). The compound तुल्यास्यप्रयत्नं is explained in two ways. आस्य च प्रयत्नश्च, आस्यप्रयत्नां तो तुल्यां यस्यति । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यास्यप्रयत्नो यस्यति. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus:—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here Kātyayana remarks ऊ ल वर्णयोर्मियः सावर्णयं वाच्यम्. Let *ri* and *li* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अकृहविसर्जनोद्यानं कण्ठः: The throat is the organ of the gutturals *a, ā, ku, kha, ga, gha, ū, ha* and *ves̄iṣya* (:). (b) इन्द्रियगानां तात्; the palate, that of *i, ī, cha, chha, ja, jha, ū, ha, ya* and *śa*. (c) ऊटु-स्पाणां सूर्धि, the head, that of *ri, ṛi, ta, tha, da, ḍha, ūa, ra* and *sha*. are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. Pāṇini applies the term anudatta to the neutral accentless tone, and uses the term sammata or anudattata for the proper anudatta *i. e.* the true grave accent which precedes the udatta. It may be here borne in mind (उदानाऽनुदानस्य स्वरितः 8-1-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as आऽन-मोऽठे and that it becomes anudattata *i. e.* graver, when it precedes an acute or a circumflex accent, उदानस्वरितपरस्य सत्तर 1-2 40 as स-स्वरित शुतुद्रि.....

(d) लृतु नसानां दन्ताः, the teeth, that of *lri*, *l̄i*, *ta*, *tha*, *da*, *dha*, *na*, *la* and *sa*. (e) उपूष्पमानीया नामोऽन्ते, the lips, that of *u*, *ū*, *pa*, *pha*, *ba*, *bha*, *ma*, and Upadhmaniya (अ प अ फ). (f) ज्ञमङ्गानानां नासिका च, *ñā*, *ma*, *ña*, *ṇā*, *na*—these have the nose in addition to the organ which they respectively employ in utterance. (g) एदेताः कण्ठतात्, *e* and *ai* are uttered by the throat and the palate. (h) ओदेताः कण्ठोऽष्टम, *o* and *au*, by the throat and the lips. (i) वकारस्य दन्तोऽष्टम, *v* by the teeth and the lips. (j) जिह्वासूनीयस्य जिह्वासूलम्. The root of the tongue is the organ of Jihvámáliya (jhvámáliya is a suppressed visarga sound preceding the utterance of *ka* and *kha* and is written thus, अ क अ ख). (k) नासिकानुस्थारस्य, The nose is the organ of anuswára marked thus (.). It may be noted here that the nasal consonants *n* and *m* are occasionally merged in sound with the prior vowels and are then marked by a dot, placed above the vowels.

“ योद्धित्रिधा. The effort in utterance is twofold; आभ्यन्तरोवावाहशत्र internal *i e* within the mouth and external *i. e.* without the mouth; आत्मचतुर्धा, the 1st is fourfold; स्फटेष्टस्फटविवृतसंवृतभेदात्; according to the distinction of Touched, Partially Touched, Open and Contracted; सत्र स्फटं प्रयत्नं स्पर्शानाम्, the effort of touching the organ by the tongue belongs to sparśa letters *i. e.* to the 5 classes of consonants; इष्टस्फट मन्तस्थानाम्, the effort of slightly touching the organ, to the semi-vowels *ya*, *ra*, *la*, *ra*, विवृतसूम्भां स्वराणां च; the effort of opening the organs of speech, to Ushma *i. e.* the sibilants, and the vowels, हृस्थस्थावर्णात्य प्रयोगं संवृतम्, प्रक्रिया दशायां तु विवृतमेत्; the effort of uttering short *a* consists in contracting the organ, but in grammatical operations, it is regarded to be open like the long *a* on the basis of being homogeneous with it; इतच्च सृत्कारेण ज्ञापितम्. Of this Pánini, the author of the aphorisms informs us, तथाहि, thus, अ अ इति (8-4-64). Let short *a* have its organ of utterance contracted. Since this rule is held to be invalid as regards the whole of the A-hládhjáyí, hence in the view of grammar it is upheld to be open so that it may participate in all the operations founded upon the homogeneity of vowels.

आह्वाप्यवस्थेकाटशधा, the external effort is of 11 kinds; विवारः (expansion of the throat) संवारः (contraction of the throat) प्रवासो (sighing) नादो (sounding) वोषा (low murmur) वोषेषा (absence of low murmur) उल्घ्राषो (slight aspiration) महाप्राणा (strong aspiration) उटाते (acute accentuation) तुदातः (grave accentuation) and स्वरितश्वेति (circumflex accent). दर्शाणां प्रथमद्वितीयाः श ष स विसर्जनीयजिह्वासूलीयोपधानीया यमो च परथमद्वितीये विवृतकण्ठाः प्रवासानुप्रटानाश्चा

अधिकाः ॥ The 1st and 2nd letters of each class, *s*, *sha*, *s*, visargi, Jihvámáliya and Upadhmániya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वर्गाणां तृतीयचतुर्थां अन्तस्था हकारानुस्थारोपमो च तृतीयचतुर्थो नासिक्याऽच्च संषेष्टकण्ठानादानुप्रटानाचाच्चत्वन्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, anusvára, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound.

एके अल्पप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that ऊ (short) ऋ (long) ऊ (anu-nás:ka), and लः (*l* or *d*) are called yama.

सस्थानेन द्वितीयाः, हकारेण चतुर्थाः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9.—नामङ्कला (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *s* cannot be homogeneous, as, दगडङ्कस्तः; दधशीतलम्.

No. 10.—आण्डित सर्वर्णस्य चाऽपत्यः (1-1-69). प्रतीयते विधीयत इति प्रत्ययः, अविधीयमानाः । उदित्त्वं सर्वर्णस्य संज्ञा स्यात् । अत्राण् परेण णकारेण ॥ कु चु दु तु पु एते उदितः ॥ तदेवम् अ इत्यादशानां संज्ञा तथेकारोकारा । छकारस्त्वंशतः । यवं ल्लकारोपि । एचो द्वादशानाम् । यदित्तरांदित्तिश्च न मिथः सावर्णेम्, ऐश्वीजिति सृतारम्भसामर्थ्यात् । तेनेवचतुर्विंशतेः संज्ञाः स्फुरिति नापादनीयम् अनुनासिकाननुनासिकमेदेन यवलाभिधा । तेनाननुनासिकास्तद्वयोर्द्वयोः संज्ञाः ॥ What is subjoined is called Pratyaya, i. e. an affix. An i. e. letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *u* (of the 6th sútra) *Ku*, *chu*, *tu*, *pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ri* represents 30 varieties (18 of itself and 12 of *lri*), and likewise, *lri* has as many as *ri*. The compound vowels of the *ekh* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sútra ऐश्वीज was begun for this express purpose; hence it cannot hold good that *ekh* has 24 designations. *Y*, *v*, and *l* are of two kinds, as regards nasality and non-nasality; hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्तकानस्य (1-1-70). तः परो यस्मात् स च सात्परश्चोऽचार्यमाणसमकानस्वेषं संज्ञा स्यात् । तेन अत् इत् उत् इत्यादयः प्रणां प्रणां संज्ञा, ऋदति द्वादशनास् ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties only, *riti* has twelve, because it implies *lri* too.

No. 12.—ऐन विधिस्तदन्तस्य (1-1-72). स्वरुपविधिपरिहारायमारम्भः विधिदिधीयते इति, विशेषाण् तदन्तस्य संज्ञा स्यात् स्यस्य च रूपस्य ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is *Vidhi*. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules इकायण्च, &c., the substitute *yan* and the like, are not to be used in the room of *ik*, &c., but instead of the final of what ends with *ik* समाप्त्यविधा प्रतिषेधः । But the composition of words, and the use of an affix do not come within the scope of this rule. Hence कष्टश्चितः (suffering pain) here the two words are compounded together; but if परमकष्टं श्रित, no composition can take place. नडस्यापत्तं नाडायनः (a descendant of *Náda*); here the affix *fik* is used; but सूत्रं नडस्यापत्तं, सित्रनार्डः; here the same affix cannot be used of *Sútranada* which ends with *Nada*. उग्रतुर्णप्रहृष्टवर्जमितिवाच्यम्—But this exception does not apply to words ending in the indicatory *uk*, nor to letters enunciated in a rule. Hence, ढाँप् is used in भवती as well as in आति भवती ॥ अतद्वज् । दात्रिः, साचिः-

No. 13.—विरामोऽवसानम् (1-4-110), विरतिर्विरामः, विरम्यतेऽनेति वा विराम इति; वर्णानामभावोऽवसानं संज्ञः स्यात्; Let the pause of voice, or the absence of succeeding letters, be named *Avasána*, as मधुः वृक्षः.

No. 14.—एरः संनिकर्षः संहिता (1-4-109). वर्णानामतिशयितः संविधिः संहिता संज्ञः स्यात्; Let the closest proximity of letters be named *Sanhitá* or contact.

No. 15.—हृस्वं लघु (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of भेत्ता, छेत्ता, (breaking, cutting) is styled light.

No. 15a.—संयोगे गुण (1-4-11). Let it be called *heavy*, when a compound consonant follows, as कण्ठा, a jar.

No. 15b.—टोर्चे च (1-4-12). Let a long vowel also be called *heavy* as षट्टां चक्रे (he attempted).

No. 16.—अटर्शने लोपः (1-1-60), अटर्शनम् means either not hearing अश्वरणम् or not uttering ‘अनुच्चारणम्’ or dissolution विनाशः. A letter in all these phases is called Lopa ‘elision simple.’

No. 17.—हलेऽनन्तरा संयोगः (1-1-7). न विद्यते नन्तरं पेणां तेऽनन्तरानि-
च्छिद्राः ॥ They that have no aperture between them; भिन्नजातीयेरञ्जभिः-
व्यवहृताः शिलस्टोच्चारिता इति । Consonants not separated by the inter-
vention of vowels of a different class, (*i. e.* uttered conjointly together) are named compound consonants or simply conjuncts. Ex. म न स त्—
here the last three form a conjunct.

No. 18.—वृद्धिरदेव (1-1-1). Call long *a*, *ai* and *au*, Vridddhi.

No. 19.—अदेहगुणः (1-1-2). Call short *a*, *e* and *o*, Gupa.

No. 20.—अचोऽन्त्यादिटि (1-1-61). अचां मध्ये योऽन्त्यः स आठिर्यस्य
तटिसंज्ञं स्यात् । The last of the vowels in a word, being the initial of
what follows, (*i. e.* the last syllable beginning with a vowel) is named
“*Ti*.”

No. 21.—अचोऽन्त्यात्पूर्वउपथा (1-1-56). अन्त्याठनः पूर्वां यो वर्णः स
उपथा संज्ञः स्यात् । The letter that precedes the last letter in a word is
named Upadha (the penult).

No. 22.—प्रायोश्वराचिपाताः (1-4-56). This is a regulating rule.
Nipátaḥ or Particles are treated of from this aphorism till Ishvare-
tosun, &c.

No. 23.—चादयो सत्ये (1-4-57). *Cha*, *vā*, *ha*, *aha*, &c. are named
Nipáta, when they do not denote substances.

No. 24.—प्रादयः (1-4-58). अद्रव्यार्थाः प्रादयस्तथा ॥ *Pra*, *prá*, &c.,
not in the sense of substances are called Nipáta.

No. 25.—उपसर्गः क्रियायोगे (1-4-59).

No. 25a.—गतिष्ठ (1-4-60). प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिमंज्ञाप्त्वा
स्युः । *Pra*, *prá*, &c., when prefixed to a verb are named Upsarga or
Gati (a prefix). The *pradi* are—प, पा, अप, सम, अनु, अव, निस्, निर्, तुम्,
तुर्, वि, आह्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप्.

No. 26.—न बेति विभाधा (1-1-44). नेति प्रतियेधे, बेति विकल्पे । *Na*
in a sútra denotes prohibition, and *va*, option.

No. 27.—स्वं रुपं शब्दस्या शब्दसंज्ञा (1-1-68). शब्दस्य स्वं रुपं संज्ञि,
शब्दशास्त्रेया संज्ञातां विना ॥ A word denotes its own form, but not the
form of a word synonymous with it.

Hence (आग्नेठक्), the affix *dhak* is used of Agni, ‘fire’ but not of Krisánu, which also means fire.

No. 28.—सुर्विष्टनं पठम् (1-1-14). सुर्वन्ते तिष्ठन्ते च पदांशः स्यात् । Whatever ends with *snp* or *tiú* affixes is called a pada, i. e. a complete word, as ब्राह्मणाः पद्वति (the Brahmans are cooking).

No. 29.—ई॒ हू॑ दे॑ द॒ द्विवचनं पथम् (1-1-11). ई॒दा॒दि॒विश्वेष्य॒ द्विवचनं विश्वेष्याम्, अथवा ई॒दा॒दि॒विश्वेष्य॒, द्विवचनं विश्वेष्यम् । Dual case affixes ending in long ī, ū or é, or the long ī, ū, or é—expressing duality are named Pragrihya (i. e., these are not united with the following vowel), Ex. आग्नी॒हतो “these two fires,” विश्वू॒ इमा, “these two Vishnus” गंगौ॒ अमू॒ “those two rivers Ganges.”

No. 30.—अद्वेष्मात् (1-1-12). अस्मात् परावी॒दृतो पण्डी॒स्तः । Long ī and ū coming after the *m* of adas are named Pragrihya. No sambandhi. अमी॒द्वेष्यः “those lords”; रामकृष्णावसू॒आसाते “those two, Ráma and Krishña are present. मात् किम् “why after the *m*?” Witness असुक्तः॒ ऽत् “those here”; here the final and the initial vowel of the two words are united together.

No. 31.—शे॒ (1-1-13). सुपामादे॒गश्चन्द्रसि॒ ॥ *Sé*, a substitute for case affixes in the vedas is termed Pragrihya. अस्मे॒ इन्द्रा॒ युक्त्यती॒ अस्मे॒ त्वेषाम्॒, मेराः॒ (thy wealth, my wealth).

No. 32.—निपात॒ एकाजनाह् (1-1-14). एकोज्जनिपात॒ आऽ वर्जः॒ पण्डतः॒ । अत्र निपातेन॒ विश्वेष्यते, न तु अवानिपातः॒ ॥ Any individual vowel, called Nipáta, is Pragrihya, the Nipáta áñ being excepted. इ॒ इन्द्रः॒ “O Indra.” उ॒ उमेषः॒ “Oh lord of Umá.” ई॒ष्टद्यै॒ क्रियायोगे॒ संयोगा॒ इ॒भिविधा॒ चयः॒ । यत्माते॒ छिते॒ विद्याद्वाक्यं॒ स्मरणायोरडित्॒ । Let the long a which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *śit*, i. e. be considered to have the indicatory ū, but let it be without the indicatory ū, when it is used in the sense of recollecting, or in introducing a sentence. Ex. आ॒ एवं॒ तुमन्यसे॒ “Now thou thinkest so.” आ॒एवं॒ किल॒ तत्॒ “O I recollect, it is exactly so.” ई॒ष्टद्यै॒ श्रोत्वाम्॒ श्रोत्वाम्॒ ‘A little warm.’

No. 33.—ओत्॒ (1-1-15). ओदत्तो॒निपातः॒ पण्डुः॒ । A Nipáta ending in o is Pragrihya. Ex. आहो॒ ईशाः॒ “Ho lords!”

No. 34.—सम्बुद्धो॒ शाकल्यस्येतावर्ति॒ (1-1-16). संबुद्धिनिभित्तकश्रोकारो॒ वा॒ पण्डुः॒ वैतिके॒ इतीपरे॒ ॥ In the opinion of Sákalya, o in the vocative singular, when followed by *iti*, is Pragrihya, but not when it is follow-

ed by *iti* in the vedas. Ex. विष्णोऽवृति or विष्णाविर्ति "O Vishṇa, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śikalya implies optionality.

No. 35.—उजः (1-1-17) (उजः इती ए प्रग्रहम्) || Let *u* particle when followed by *iti* be optionally Pragrihya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' उ इति = विर्ति—"O that, thus." उ आगतः मतुः—O, the enemy is come. It is generally placed after a pronominal, as किम् 'why.' तसुः 'him.' तदुः 'that,' and is then expletive in force: see *Adverbs*.

No. 35a—ऊः (1-1-17). Let long, nasal *u* be optionally substituted for *u*, and let it be Pragrihya, when *iti* follows:—Hence उइति = ऊः इति. These are the three forms in which the two words can appear.

No. 36.—ईदूतो च सप्तम्यर्थे (1-1-19). सप्तम्यर्थे पर्यवसवमोद्गुदन्तं प्रग्रहं स्यात्। Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragrihya. Hence मामको इति, तनु इति (Māmakyam, tanvam).

CHAPTER II.

PARIKHĀSHAS OR ILLUSTRATIVE RULES.

No. 37.—इको गुणावृद्धी (1-1-3). Guṇa and Vṛiddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyāhāra comprises *i*, *u*, *yi*, *li*. Thus, Guṇa, as directed by सार्वधातुकार्द्धातुकयेः comes in place of *ik* only; as तरति, अकार्यत्, &c.

No. 38.—अचवत् (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—आत्मतौ टकितौ (1-1-46). टिस्कितौ यस्यात्मौ तस्य क्रमादात्मना व्यवोत्तः: || Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—मिदचोन्यात्परः (1-1-47). अचां मध्ये योऽन्यस्तस्मात्परस्तस्य-आन्ताव्यवोमित् स्यात्। The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—एच इग्नावदेशे (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—पट्टी स्थाने योगा (1-1-49). अर्निर्धारितसंबन्धविशेषा बष्टी स्थाने योगा बोध्या—Whenever the relation of a possessive case (in a sútra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *stháná*, place, understood. This means that the sútra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sútras of Pánini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pánini are of 7 kinds. In his opening lecture he first gives Sañjñá Sútras, i. e. rules dealing with Technical names, and Paribháshas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nisheṣha those which prohibit action; Nyáma, those which prescribe action; Atidesá, Analogy; and Adhikár i. e. Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—स्थानेऽन्तरतमः (1-1-50) प्रसङ्गे सति सदृशं तम् आदेशः स्थात् । In the event of substituting one letter for another, use the alter ego of the other, i. e., what is the likest to it. For instance, if you have to use *yan* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ri*, and so on. यथानेकविधमान्तर्यं तत्र स्थानत-आन्तर्यं अलीयः ॥ Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—उरण् रपरः (1-1-51). (1) उः स्थाने रपरोऽण् भवति । In place of *ri*, *aŋ* followed by *r* is used. (2) उः स्थाने शोष्य भवति स च रपरः । In place of *ri*, *aŋ* only is used; and it is followed by *r*. (3) उः स्थाने विहितोणित्यनृद्य तत्य विधानोत्तरकाले रपरत्यमात्रविधीयते । Having declared that *aŋ* is used in place of *ri*, let us put in *r* after *aŋ*, when it has been already substituted for *ri*. (4) यउः स्थाने श्च विधीयते इत्यनृद्य तत्य प्रसंगावस्थायामेव रपरत्यमात्रविधीयते. Having stated that *aŋ* is used in place of *ri*, let us put in *r* after *aŋ*, just at the moment of substitution. Ex. चक्रः किंतिः द्वैमातुरः, कारकः, &c.

No. 45.—आनेऽन्तरस्य (1-1-52). बष्टीनिर्दिष्टाऽन्तरस्यादेशः स्थात् । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *atah* and *Antyasya* are both in the 6th case hence by No. 42, *stháná* should be supplied. Technical forms as the *Pratyá-*

háras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42. substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 45.—**दिक्ष (1-1-53).** अन्त्यस्वीत्र स्यात् । So too a substitute distinguished by an indicatory *ñ*. *Tátāñ* (तातङ्) is excepted.

No. 47.—**आदेः परस्य (1-1-54).** परस्य पर्दुर्भृतं तत् तस्यादेवोऽथम् । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. क्रच परस्य कार्ये शिष्यते, when is a substitute used of a following term? यत्र पञ्चमी निर्देशः, when it is enjoined by means of the 5th case. Thus ईदासः, ईत् is the substitute of आन coming after आस्; as आसीनः (sitting). Here आसः is exhibited in the 5th case.

No. 48.—**अनेकालशिन् सर्वस्य (1-1-55).** A substitute consisting of many letters (excluding the indicatory letters) or a unilateral substitute distinguished by an indicatory *s*, takes the place of the whole of a primitive form. अतेभिस ऐस्, जसः शी, &c.

No. 49.—**स्थानिवदादेशोनलविधि (1-1-56).** आदेशः स्थानिवत्स्याच तु स्थान्यनाश्रयविधिः । A substitute is the alter ego (*i. e.* inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al vidhi*. अलविधिः = आलाश्रयेविधिः (उत्तरपटलापी समासः) The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (*सति तस्मिन्*), in the presence of it, *i. e.* granting that the substitute of such a form is the alter ego of it; (*यश्चालिविधिः*) the operation which ensues by means of a form exhibited in the 7th case, (*यश्चालोविधिः*), that enjoined, by a letter form in the 6th case (*यश्चालः परस्य विधिः*) that taking place in the room of a form following one in the 5th case, (*यश्चालविधिः*) and that caused by the instrumentality of a form,—all these operations are called *al vidhi*. Thus to prevent the primitive form from exercising any influence in the operation of such rules, sthánivat status is denied.

Ex. (1) यजे: कः, इष्टः; क इष्ट इत्यत्र हश्चेत्यत्वं प्राप्नु न भवति

(2) द्युकामः, उकारस्य लोयो व्योर्वनीति, न भवति ॥

(3) द्योः पन्नाः हूल्द्याबिति लोपेन न भवति

(4) अङ्गुष्ठारस्कैन् शास्त्रं प्राप्तं न भवति ॥ This is a Universal Maxim.

No. 50.—य चः परमिन् पूर्वविधौ । (1-157) परनिमित्तोऽजादेशः स्यानिवस्यात्, स्यानिभूतादत्त्वः पूर्वत्वेन दृष्टस्य विधा कर्तव्यं ॥ Let the substitute in the room of a primitive vowel, with its cause coming after, be regarded as stháni, when some operation is to take effect on what occurs anterior to the Primitive Form :

Ex. कथ + णिच्च + शप + तिप = कथ + णिच्च + शप + तिप (अतो लोपः) Here the blank caused by *nich* (the blank is actually a substitute) is regarded stháni, and thus prevents *vriddhi* from taking place in the room of *a* of *k* by अत उपधायाः ॥

No. 51.—न पदान्तिर्द्वितीयचन वरेयलोप स्वरस्वर्णानुस्वारदीर्घजग्नवर विधिषु (1-158). In the operations enumerated here, the substituted form is not regarded stháni.

(1) पदान्तविधिः । An operation relating to the final of a complete word. Ex. कोत्तः, (which two are there ?) Before *tas* suffix the *a* of *as*, to be, is elided by अनसोरल्लोपः ; now if the blank be stháni, *au* of *kau* is apt to be changed to *āv* by echo. Hence the prohibition.

(2) द्विर्द्वचनः । Reduplication of a letter. Ex. दध्यत्र or दद्यत्र । Here *i* is turned to *y* by *iko*. Considering *y* to be stháni i. e. in effect *i*, the reduplication of *dh* by *anachi* is debarred. Hence—

(3) वरेविधिः — यायावर । (One who walks crookedly). The frequentative *yañ* suffix is added to root *ya* by नित्यम् कोटिष्व गतौ ; hence यायायः. Again, krit-suffix *varach* is attached. The *a* of *yāñ* is elided by अतोलोपः and then *y* by लोपेः व्यावर्तिति. Now if you treat the blank of *a* to be stháni, the long *a* of *yāyā* becomes elided by आतोलोपद्वित्त च । Hence—

(4) यलोपविधिः । Explained above.

(5) स्वरविधिः । In laying accents. चिकीर्ष + एवुल = चिकीर्ष+एवुल (असोलोपः). Regarding the blank of *a* to be stháni, we cannot accent *i* after *k* acutely before the *lit* (लित्) suffix एवुल । Hence—

(6) सवर्णः । In substituting homogeneous letters. रुध + तस = रञ्जनसध + तस = रुनध + तस (अनसोरल्लोपः) रुध + तस (नभ्वापदान्तस्य भलि) = रुन्तस् (अनुस्वारस्य यथापरस्वर्णः) । Because the elision is not stháni).

(7) अनुस्वार — ग्रिंदन्ति । Here the *a* of *snam* is elided ; considering the elision of it to be stháni ; *n* cannot be changed to *Anusvára*.

(8) दीर्घविधिः : Substitution of a long vowel. प्रतिदिवन् + टा = प्रतिदिवन् आ (आल्लोपो नः) = प्रतिरीढा (चनि च), Here the lack of sthāni allows the lengthening of *i* of *dī*.

(9) जस विधिः = असेद्धाम् (अट + सिध + सित्र + ताम) = असेध + blank + ताम (भला भनि) = आसेध + धाम् (भवस्तयो०) = असेद्धाम् (भला जग्ग भर्षि). The elision of *sikh* is not sthāni for the purpose of changing the 1st *dh* into *d*.

(10) चरविधिः — जच्चतुः (Here *ad* to eat is changed to *ghas* by लिट्टन्यतरस्याम्) = घस् घस् लिट् (निटि धातो०) = जघस् + आतुस् (हचार्दि० + कुहेश्चनुः) = जघस् + आतुस् (गमहन जन०) = जक्स् आतुस् (खरि च) = जच्चतुः (आदेश०). Here too the elision of *a* is not sthāni for the sake of *char* substitutes.

No. 52.—ट्रिवर्चनेत्तिचि (1-1-59). This is explained in various ways.

(1) ट्रिवर्चनमित्तेचियोजादेशः सट्रिवर्चनकर्तव्ये स्यानिवद्भवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is sthāni in making the reduplication—*Padamanjari*.

(2) ट्रित्वनिमित्तेचि परे अच आदेशो न स्याद् ट्रित्वे कर्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (*i. e.* the substitution may take place after the reduplication is made). *Siddhanta Kaumudi*.

No. 15.—आल्लोपोपथालोपणिलोपयणयवायावादेशः प्रयोजनम् । रूपाति-देशश्चार्यं नियतकालः ॥ The elision of long *a*, of *ni* and of a penult, the substitution of *yan*, *ay*, *áy*, *au*, *dv* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, *i. e.*, the blank is regarded as the primitive itself. Ex. पपतुः जपतुः, निनय, निनाय &c.—*Kásika*.

No. 53.—प्रत्ययनोपे प्रत्ययनक्षणम् (1-1-53). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताङ्कत्य (1-1-64). लुमताशब्देन लुप्ते तच्चिमित्तमङ्कार्यं न स्यात् । The elision (of an affix) caused by the enunciation of a *luman*, *i. e.* *luk*, *stu*, *lup* exercises no influence on an *Anga* or inflectional base.

Ex. कति जस = कति लुक् (अद्भ्यो लुक्). The blank in place of *jas* suffix does not affect कति.

No. 55.—तस्मिन्चिति निर्दिष्टे पूर्वम् (1-1-67). सत्तमोनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणा व्यवहितस्य पृष्ठेस्य बोध्यम् ॥ The operation to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इकोयणाचि । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—सम्प्रदित्युत्तराय (1-1-68). यंत्रमोनिर्देशेन क्रियमानं कार्यं वर्णान्तरेण । व्यवहितस्य परस्य ज्ञेयम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.).

No. 57.—यथा संख्यमनुदेशः समानाम् (1-3-10). समसम्बन्धातिविधियं या संख्यं स्यात् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतियेषे परं कार्यम् (1-4-2) विरोधेविप्रतियेषः—opposition. When two rules of equal force oppose each other, the last in the order of the *Aṣṭādhāyī* prevails.

No. 59.—पूर्वपरनित्यात्तरङ्गापशादानामुन्नरोत्तरं वलोयः । Para, i. e. a posterior rule is more powerful than an anterior ‘Purva’ rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरङ्गमन्तङ्गं । A *Bahirāṅga* rule is regarded inefficient (*i. e.* one that does not take effect) so far as an *Antaraṅga* rule is concerned. बह्यपेक्षं बहिरङ्गं कार्यम् अल्पापेक्षमन्तङ्गम् । An operation which expects *i. e.* depends upon many causes is called *Bahirāṅga*, while an operation which needs few causes is *Antaraṅga*.

CHAPTER III.

CONJUNCTION OF LETTERS.

सन्धीयते, इति सन्धिः, कि प्रत्ययः । Sandhi, as the derivation indicates is formed from the root *dhá* ‘to join’ to which the prefix *sam* and the affix *ki* are attached. It means ‘to be joined together’ or more properly the ‘euphonic junction of final and initial letters in grammar’. It is worth noticing that “every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *virāma* or Stop. This Sandhi or euphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátaus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Saujña and Paribhásá rules given above.

No. 61.—इको यण्चि (6.1.77). इकः स्याने यण् स्वादचि संहितायां विषये । Let there be *yan* in place of *ik*, when *akh* follows immediately (see No's 55, 12, 45, 43); सुधी + उपास्यः (God as worshipped by the sages). The present rule consists of 3 Pratyáhásas. *Achi*, the cause of the change is in the 7th case; *ik*, the subject of the change is in the 6th case, and *yan*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e. *ik*. By No. 12, a word ending in *ik*, (i. e., *i*, *u*, *ri*, *li*) but not *ik* only is to give way to the substitutes denoted by *yan*. Hence *sudhi* is the recipient of the changes. Hence by No. 42, *yan* comes in the room of the whole word *sudhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yan* takes the place of the final of *sudhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *z* is the likeliest substitute. Thus: सुधृष्ट् + उपास्य । Now this form gives occasion for the operation of the next rule.

No. 62.—अन्तच च (8.4.47). अतः परस्य यरोद्देशास्तो न त्वचि ॥ *Yar* occurring after *akh* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have सुधृष्ट् + उपास्य । This rouses to action the next rule.

No. 63.—झली जङ्ग कर्णा (8.4.53). Of *jhal* there is *jas*, when *jhas* follows. Hence the 1st *dh* is changed to *d*, dental (43). Hence we have सु दधृष्ट् + उपास्य । Again the form सुधृष्ट् being a pada (28) the next rule applies.

No. 64.—संयोगान्तर्य लोपः (8-2-23). संयोगान्तं यत् पदं तटन्तर्य लोपः स्यात् । The final of a complete word ending in a compound consonant is elided. Hence *y* comes to be elided; but the next rule thus interposes.

No. 64 a.—यणः प्रतियेषो वाच्यः । Kátyáyana forbids the elision of the letters of *yan* at the end of a pada. Hence no elision. सुच्युपास्य । In the same way मद्भ्यरिः (the foe of Madhu—Vishṇu) धाक्ष्यः (Brahmā) लाक्ष्यतः (the form of *l*).

No. 64 b — यणो मयो द्वे वाच्ये *Yan* after *may* or *may* after *yan* is optionally doubled. Hence *y* too of *sudhy* is doubled. Hence we get 4 forms of सुच्युपास्य, (1) one *dh* and *y*, (2) 2 *dha's*, and *y*, (3) two *dh's*, and 2 *y's*, (4) 1 *dh* and two *y's*.

No. 64 c.—नादिन्याक्रोशे पुत्रस्य (8-4-48). The final of *putra* (a son) is not doubled, when *ātini* ‘a devourer’ follows in the sense of cursing. पुत्रादिनोत्पर्मसि पाषे, thou, damned art the devourer of thy son. In quarrelling Indian women still use a similar phrase, *pūtakatahi*. In stating a fact, the final is doubled. पुत्रादिनो सर्पिष्णी ॥ A female snake devouring her sons.

Vártika (a) तत्यरे च also when *putra* follows *putra* in a compound. पुत्रपुत्रादिनो त्पर्मसि पाषे ॥ O wicked woman, thou art the devourer of thy grandson !

Vártika (b) वाहतजाधयोः । But the final of *putra* is optionally doubled before *hata* (killed) and *jagdha* (eaten) पुत्रजाधी, or पुत्रजाधी (a devourer of her own sons).

No. 64 d.—त्रिप्रभूतिषु शाकटायनस्य (8-4-50). According to Śaktáyana, the first of the three letters forming a conjunct is not doubled : as इन्द्रः. But according to Pánini it is doubled, as इन्द्रन्द्रः.

No. 64 e.—सर्वत्रशाकल्यस्य (8-4-51). According to Śákalya reduplication, is not permitted in the above cases. Ex. अक्षः (the sun) ब्रह्मा.

No. 64 f.—दीर्घादाचार्यागाम (8-4-52). According to the Great Teacher, Pánini, a consonant is never doubled, if it comes after a long vowel:—दाचम् (a sickle), पाचम् (a vessel).

No. 64 g.—अचोरहाभ्यां द्वे (8-4-46). अचः पराभ्याम् रेफ हकाराभ्यां परस्य यो द्वे वाच्यः ॥ *Yar* coming after *r* and *h* after *ach* is optionally doubled.

Ex. हर्यनुभवः (communion with *Hari*, God). नह्यस्ति (There certainly exists not).

No. 64 h.—हनोयमां यमि लोपः (8-4-64). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्यो देवताऽत्य (Áditya is the god of this) is preferable to आदित्यो, &c.

No. 65.—एचैवायाधात्रः (6-1-78). एचः क्रमादय अव आय आव एसे व्युरुचि ॥ *Ay*, *av*, *āy*, *āv* are in due order used in place of the letters of *ech*, when *ach* follows. (See No. 57).

Ex. हरे + ए = हरये, (to Hari). विष्णो + ए = विष्णवे (to Vishnu).
नैशकः = नायकः (a leader); याशकः = पावकः (fire).

No. 65 a.—दान्तोप्रत्यये (6-1-79). यकारादो प्रत्यये परे ओटोत्तोरव आव एतोस्तः ॥ *Av* and *āv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् (belonging to a cow). नोयम् = नाव्यम् (navigable). बान्धवः (Kausika-Rishi).

No. 65 b.—गोयूते कन्दस्तुपसंख्यानम्. अभ्यणरिमाणे च । In the Vedas or in measuring distance, *av* is the substitute of *go* (a cow) before the suffix यूति.

Ex. गव्यतिः (a pasture, a league). आनेमित्रात्रस्ताद्यतेर्गव्युतिसुक्षतम्.

No. 65 c.—धातोस्तविमित्तस्येत्र (6-1-80). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant*, *i*, *e*, *av*, *āv*, by reason of the same.

Ex. लघ्यम् (to be reaped); अवश्य लाघ्यम् (surely to be reaped).

No. 65 d.—क्षयज्योश्चायाँ (6-1-81). The *ekār* of the roots, कि to perish, and जि to conquer is irregularly changed to अय्, when the verbal suffix यत् implying practicability closely follows.

Ex. अयम् (perishable). जयम् (conquerable). But क्षेयं पापम् (destructible sin). क्षेयम् मनः (controllable mind). Here fitness is expressed.

No. 65 e.—क्षयस्तद्येत् (6-1-82). The final letter of *kṛi* (to buy or sell) in the form *kre* is changed to *ay* before the suffix *yat* to express ' goods exposed for sale.' क्षयम् (goods). But क्षेयम् means ' fit to be bought ' ; as क्षेयं नोयाच्यं न चास्ति क्षयम् (we have to buy rice, but there is none of it on sale).

No. 66.—एकः पूर्ववरयोः (6-1-84). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No 66a.—आदगुणः (6-1-87). अवर्णादतिपरे पूर्वपरयोरेको गुणादेशः स्यात् । Ach following the letter *a*; *guṇa* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna). गङ्गा + उदकम् = गङ्गोदकम् (the water of the Ganges). कृष्ण + कृद्धिः (the prosperity of Krishna) = कृष्णद्धिः (No. 44. = *guṇa* in the room of *ri* is followed by *r* and since *r* denotes itself and *l*. (No. 4); hence *guṇa* in place of *lṛi* is followed by *l*). तथलकारः = तथल्कारः (thy letter *lṛi*).

No. 67.—लोपः शाकत्वय (8-3-39). अवर्णपूर्वयोः पदान्तयोर्यवयोर्वाँ लोपेण्यिपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a pada are optionally elided, when *as* follows.

Hence, चरे + इह = हरयिह (65) = चर इह (67). (O Hari, here). विष्णो + इह = विष्णविह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68.—पूर्वत्रासिद्धम् (8-2-1). सपादसप्ताख्यार्थी प्रतित्रिपाद्यसिद्धा-त्रिपादामि पूर्वं प्रतिपरं शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (*i. e.* a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in Sapāla Saptádhyáyí is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form इह इह is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guṇa* can be used in *Hara iha*.

No. 69.—वृद्धिरेचि (6-1-88). आदेचि परेवृद्धिरेकादेशः स्यात् । *Vridḍhi* is the single substitute, when *ech* follows *a*. गुणापत्रादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णोकत्वम् (oneness with Krishna). गङ्गा + औचः = गङ्गोचः (the torrent of the Ganges). देव + ऐश्वर्यम् = देवैश्वर्यम् (the divinity of a god). कृष्ण + औत्कंठम् = कृष्णोत्कंठम् (a longing after Krishna).

No. 69a.—एत्येष्ट्यूदसु (6-1-89). *Vridḍhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *uṭh* follows it.

पुरस्तादपवादाश्रनन्तरान् विधीन्वाधन्तेनोन्तरान् । An Apaváda Rule (*i. e.* a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vridddhi* debars एवं परम् but not आमाङ्गोऽच.

Ex. उप + इति = उपैति (he approaches). उप + स्थेते = उपैथते (is increases). पठ + ऊहः = प्रस्तोहः (to steers). The *v* of *vah* to carry in the form *vāh* (वहस्त्रपिवः) is changed to *ūth* before the case affix *sas*. एतादोः किम् (why beginning with *ech*, as *edhate* &c. do?) Witness उप + इतः = उपैतः (approached); मा भवान् प्रेतिधत् (let not your honor increase).

(1) अक्षाद्वृहिन्यासुपसंख्यानम् अक्षोऽहिणीसेना (an army).

(2) पाद्वृद्धोढोदयेष्येषु । *Vridddhi*, where *āh*, *ādha* &c. follow *pra*.

Ex. प + ऊहः = प्रस्तोहः (skilful; a good argument). प्रोतिः (pride). एषः = sending, desiring, looking. प्रियः (servant, &c.). इष गते दिवादिः (ish to go *divādi*). इष इच्छयं तुदादिः (ish to desire, *tudādi*) and इष आभीक्ष्ये क्र्यादि (ish to look to, *kryādi*). All these assume the forms एषः एष्यः by the addition of *ghāñ* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) ऋते च तृतीया समाप्ते । Also when *rīte* follows an Instrumental case in a compound. सुखेन + ऋतः = सुखार्तः (affected by joy). But परमतः because *parama* is not in the Instrumental case.

(4) प्रवत्सर कम्बलवसनार्ण दशानामणे । *Vridddhi*. अरणशब्दोदुर्गभूमो जने च । The word *rīṇ* means, a castle, land, and water. प + ज्ञानम् = प्रार्णम् (principal debt). वत्सरराणम् (debt of a steer). कम्बलार्णम् (debt of a blanket). ज्ञानार्णम् (debt contracted to pay a debt). दशार्णः, दशार्णा (a country; a river).

No. 70.—उपर्गादृति धाते (6-1-91). अवर्णान्तादुपर्गादृत्कारादै धाते परे शुद्धिरेकादेशः स्यात् । When a verb beginning with *ri* follows an Up-sarga ending in *a*, *Vridddhi* is the single substitute.

Ex. प + ऋच्छति = प्रार्च्छति (he goes on rapidly). उपार्च्छति (he goes up to).

No. 70 a.—अन्तादिव्यच (6-1-85). योग्यमेकादेशः सपूर्वस्तान्तवत् परस्यादिवस्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārchiati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्तवद्भावेन पदान्तरेफस्य न विसर्गः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

Siddhántikaumudi. To me they seem quite unnecessary and farfetched; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70b.—वा सुप्यापिश्चेः (6-1-92) and *Vriddhi* is optionally used, when a Nominal verb beginning with *ri* comes after an *Upsarga* ending in *a*. पर्वतोर्वति, पर्वतोर्वति (he acts like a Rishi).

No. 71.—एहि परच्छम (6-1-94). आदुपसर्गादेङादौ धातौ परेष्ठरुपमे कार्देशः स्यात् । A verb beginning with *ehi* following an *Upsarga* ending in *a*, the form of the latter vowel is the single substitute for both. प्र + एजते = प्रेजते (he trembles). उष + ओर्वति = उषोर्वति (he sprinkles).

No. 71a.—शकन्यादितु परच्छम वाच्यम् । तत्त्व देः ॥ In *Sakandhu*, &c., the form of the following vowel is singly substituted in place of the *ti* of the preceding word. (See No. 20).

शक + अन्युः = शकन्युः (a vegetable). कर्कन्युः (the Jujube). लाहूलीया (the handle of a plough). मातृण्डः (the sun). आकृतिगयोऽयम् । A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—ओमाङ्गोऽत्व (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *ā* follows the letter *a*. गिवाय + ओम् नमः = गिवायै नमः (salutation to Śiva). गिव आऽहि = गिव + एहि (guna) = गिवेहि (Oh Śiva, come).

No. 73.—अकः सवर्णं दीर्घः (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. देत्य + अर्थः = देत्यार्थः (a foe of the demons). श्री + वृश्च = श्रीश्च (the Lord of Śrī, Vishṇu). विष्णु + उदय = विष्णुउदय (the rise of Vishṇu); हेतु + लकारः = हेतुलकारः (the letter *l* of the officiating priest). The author of the *Manoramá* proposes to word the *Sútra*, thus—आकोकिदीर्घः “when *ak* follows *ak* in due order, &c.”

Var. I.—ऋति सवर्णं लक्ष्मा । When the short *ri* follows short *ri*, short *ri* is optionally used for both. हेतुलकारः or हेतुकारः ।

Var. II.—लक्ष्मि सवर्णं लक्ष्मा । When short *l*; follows short *ri*, short *l*; is optionally the single substitute. हेतुलकारः or हेतुकारः ।

No. 74.—एहः पदान्तादति (6-1-109). पदान्तादेकोति परे पूर्वद्वयेकादेशः स्यात् । Short *a* coming after the final *ehi* of a finished word, *ehi* is singly substituted for both. हरे + अव = हरेव (O Hari, go away). विष्णो + अव = विष्णोव.

No. 74a.—सर्वत्र चिभावा गोः (6-1-122). लोके हेते देहन्तस्य गोरति वा प्रहृतिभावः पदान्ते । In secular and sacred writing, in both ; the original form of *go*, when it is a pada ending in *eu*, is retained, but optionally before the short *a*. गो + ग्राम् = गोग्राम् (a herd of cows) No. 74, or गोग्राम् सहन्तस्य किम् 'why ending in *eu*?' Witness चित्रगु + ग्राम् = चित्रवप्यम् (*yāñ*; because the word ends in short *u* by reason of being neuter in the compound). पदान्ते किम् 'why, when it is a pada, &c.' Witness गो + अः = गोः (abative form; because here *go* is a crude form). अन्ये गोश्चवेभ्यः पश्चां गोश्चाः 'other than cattle and horses.'

No. 74b.—अश्वङ्गोत्तयनम् (6-1-123). According to *Sphoṭayana*; *avañ* is the substitute of *go*, being a pada in its original form; when a vowel follows. The substitute is optional. गवायम् (a herd of cows). *Avañ* by No. 46 is used in place of the final of a word. (Long *a* by No. 73.). गवीटनम् (echo). गवीटनम् (vrid.) = fodder for cattle.

अश्वित्यतिभावया गवादः । (By grammatical attraction, i. e. an optional operation is sometimes extended to some appropriate example). गो + अचः = गवादः (bull's eye).

No. 74c.—इन्द्रे च (6-1-124). गोरवह्न स्वार्दिन्द्रे । Invariably the same before Indra. गविन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भाषः । Now, Original Forms are directed to be retained.

No. 75.—मूतपयह्वा अचि नित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, i. e. unchanged.

एष्टु कृष्ण उ अच गोरवरति (come Krishna !!! the cow is grazing here). हरि एते 'these two Haris.'

No. 76.—इकोऽसदयौ शाकत्यस्य हृत्यग्नः (6-1-127). The final *it* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śikalya*.

चक्री + अच = चक्रिअच or चक्रपत्र (Chakriṇ, i. e. the discus-armed Vishnu here). Here by force of option, *yāñ* too has taken place.

पदान्ता इति किम् (why the final, &c.?) Witness गौरी (the two goddesses *Gaurī*). Here the option does not apply; because *Gaurī* is a crude form before the dual case affix *au* (आ).

No. 77.—ज्ञात्यकः (6-1-128) *Ak* is in the same way dealt with when short *ri* follows. ब्रह्म + ज्ञविः = ब्रह्मज्ञविः = ब्रह्मर्विः (a Bráhman sage). *Ar Guṇa* is optionally used here; (See Nos. 66 a; 44). Cp. महर्विः, देवर्विः। But आ + ज्ञविः becomes आर्विः (he was going). *Vridḍhi* is used, because the prefix *a* is not a *pada*. The vowel remains constant even in a compound; as सप्त ज्ञविणाम्, सप्तर्विणाम् (of the 7 Rishis).

No. 78.—वाक्यस्य टे: मृत उदातः (8-2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78a.—प्रत्यभिवादेशुद्दे (8-2-83). In returning the salutation of one who is not a *súdra*. देवदत्तोऽहम्—मे आयुष्मानेषि देवदत्तः। (O, long live thou, Devadatta!!!). त्वियां न। But not in greeting back a female. मे आयुष्मती भव गार्गि (be thou of long life, O Gárgí!). मे राजन् चिशांवेति वाच्यम्. The word *bho*, (O), the name of a royal personage, the name of a *vīś* (an agriculturist), all these are subject to the above changes, but by option. आयुष्मानेषि मे ऽः (O, be thou long-lived!!!) आयुष्मानेषीन्द्रवर्मनः (Indravarmanaan, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78b.—दूराचूते च (8-2-84). In calling to a person from a distance. सकून् पिपदवदत्तः (O Devadatta, drink *sakīū*).

No. 78c.—हे हे पयोगे हैहयोः (8-2-85). *Hai* and *he* when used in calling are likewise prolated हैः राम, राम हैः (Ráma, Ho!!!).

No. 78d.—गुरोरवत्सेऽनन्त्यस्याये केक्षय प्राचाम् (8-2-86). All the long vowels of a sentence used in calling save *ri* are optionally and one by one prolated in the opinion of the eastern grammarians. देवदत्तः, देवदत्तः, देवदत्तः. Why अनुतः? Because, कृष्ण 3. Here the *ri* is not prolated.

No. 79.—अभूतवदुर्पस्थते (6-1-129). A prolated vowel becomes unprolated before the non-vedic *iti*. Hence coalition takes place. सुश्लोकेति इति, सुश्लोकेति (*Guṇa*).

No. 80.—ईचाक्रवर्मण्यस्य (6-1-130). The prolated *i* (according to Chákravarmaṇa), becomes unprolated before a vowel. The expression, “according to Chákravarmaṇa” denotes optionality. चिनुहीत इति or चिनुहीति (73). “Construct an altar,—do this.”

इति हेतुप्रकरण प्रकाशाति समाप्तिः—*Amarkosh*. The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetera*.

रामो चेतीति रावणः पलायते (Ráma attacks and Rávana flees). इति पाणिनिः: The word Pániṇi is celebrated in the world. इत्युत्त्वा (having said so).

No. 81.—मय उत्रो वा वा (8-3-33). *V* is optionally the substitute of *uñ* coming after *may* and before *ach*.

किमु उत्तम् or किम्बुत्तम् (what did you say?).

No. 82.—अणो प्रगद्यास्यानुनासिकः (8-4-57). A nasal vowel is optionally the substitute of the variable *añ*, when a pause follows.

Hence दधि or दधिं (curd).

No. 83.—अव्यक्तानुकरणस्यात् इतौ (6-1-98). When *iñ* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = पटिति (the sound *pat*—&c.). Here the following *i* is singly used for the *iñ* of the preceding word and itself. एकाचो न् ॥ अदिति । But not in the case of a monovocal sound.

No. 83 a.—तत्य एरमामेडितम् (8-1-2). The 2nd of a reduplicated sound is called ámredita.

No. 84.—नामेडितस्यान्तस्य तु वा (6-1-90). The Rule 83 does not apply to an ámredita; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटेति or पटत्पटिति (No. 87.)

CHAPTER IV.

HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—स्तोः श्वुना श्वुः (8-4-40). सकारतवर्गयोः शकारचर्वर्गायां योगे शकारचर्वर्गोः स्तः । Of *sakára* and *tu* (*i. e.* *ta* *tha*, &c.) coming in contact with *śakára* and *chu* (*i. e.* *cha*, *chha*, &c.) there are *śakára* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + श्वेते = रामश्वेते 'Ráma sleeps.' रामस् + चिनोति = रामचित्त-नोति 'Ráma gathers.' सत् + चित् = सच्चित् 'Pure intelligence.' शार्ङ्गिन् + जय = शार्ङ्गज्जय 'Vishṇu, be thou victorious.'

No. 85 a.—शात् (8-4-44). शात् प्रस्त्योत्तं न । What is said, does not apply, when a dental comes after *śakára*. विश्वनः = विश्वनः (lustre). प्रश्नः (a question).

No. 86.—ष्टुना ष्टुः (8-4-41). स्तोः ष्टुना योगे ष्टुः । Of *s* and *tu*, there are *sh* and *tu*, when they come in contact, with *sh* and *tu*.

Ex. रामस् + षष्ठः = रामष्ठः 'Ráma, the 6th.' रामस् + टीकते = रामष्टीकते 'Ráma goes.' पेषता = पेष्टा 'a grinder.' तद् + टोका = तटीका (92) 'a comment on that.' चकिन् + ढोकसे = चकिण्डोकसे 'O Vishṇu, thou goest.'

No. 86 a.—न पटान्नाद्वारनाम् (8.4-42). But not when *tu* being final in a pada, precedes, *nām* being excepted.

Ex. षट् सन्तः 'six good.' षडते = षट्टे (92). पटान्नात् किम् 'why final?' षट्टे = षट्टे 'he praises.' Here the change takes place. एतः किम् 'why *tu*?' सर्पिष्टम् 'best butter.' Because *sh* does not come within the exception.

No. 86 b.—आनाद्वव्यतिनगरोणामिति वाच्यम् : The cerebral change is stated of *nām*, *navati* and *nagari*. षट्नाम् = परणाम् 'of six.' षण्णवत्तिः 'ninety six.' षण्णार्थः 'six cities' (*d-n*; No. 88.).

• No. 86 c.—सेः षि (8.4-93). No cerebral change, when *sh* follows *tu*. सण्णष्टः 'being the sixth.'

No. 87.—झलं जयोन्ते (8.2-39). पटान्ते झलं जगः स्युः : At the end of a pada, *jhal* is changed to *jas*. वागीशः (वाक्ष्वर्णः) 'Lord of Speech.'

No. 88.—योऽनुनासिकेऽनुनासिको वा (8.4-45). यरः पटान्नस्य : Of *yar*, final in a pada, there is optionally a nasal when a nasal follows.

एतद्मुरारिः or एतन्मुरारिः 'that Vishṇu.' प्रत्यये भाषायां नित्यम् : Invariably before a nasal suffix in secular language. तत् + मात्रम् = तन्मात्रम् 'merely that.' चित् + मयम् = चिन्मयम् 'intellectual.'

No. 89.—तोर्लिं (8.4-60) परस्वर्णः : When *l* follows *tu*, a letter homogeneous with *l* is used for *tu*. (See No. 10).

Ex. तत् + लयः = तल्लयः 'its destruction.' विट्टान् + लिखति = विट्टान् लिखति 'the learned man writes.'

No. 90.—उठः स्थास्तम्भोः पूर्वस्य (8.4-61). When *sthā* and *stambha* come after *ud*, a letter homogeneous with the prior (i. e. *d*) is used of *sthā* and *stambha*. (See Nos. 56, 47).

स्थानेन द्वितीयाः : Hence *tha* is used for *s*, उद्धयानम्.

No. 91.—झरो झरि सवर्णः (8.4-65). *Jhar* coming after *hal* and before *jhar* is optionally elided. Hence उद्धयानम्.

No. 92.—खरि च (8.4-55). खरि परे झलं चरः स्युः : Use *char* in the room of *jhal* before *khar*. Hence, उत्थानम् 'uprising.' Like-

wise उत्तमनम् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No. 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्थाता 'an up-riser'; उत्थातुम् 'to rise up.' उत्थातयम् 'let one rise up.'

No. 93.—क्षयो ह्यान्तरस्याम् (8-4-62). क्षयः परस्य तस्य वा पूर्वस्वर्णः। *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(एकारेण चतुर्थाः). बाग + हरिः = बाघरिः 'a lion in discourse' or बागहरिः। बाधस्ति 'Sarasvati, the goddess of speech, laughs' = बाग-घस्ति॥ इवलिङ्ग हस्ति or ढस्ति 'the dog-licker laughs.'

No. 94.—शब्दोऽटि (8-4-63). क्षयः परस्य शस्य क्लो शाटि. In the room of *s* coming after *jhay*, there is optionally *chh*, when *at* follows.

तदश्चिवः optionally becomes तदक्षिवः then by Nos. 85 and 92, becomes तच्छिवः। The other form is तच्छिवः (85—92). क्षत्वमसीति वाच्यम्। Not only *at*, but also *am* coming after causes the change. तच्छुकेन 'by that couplet' where the 'l' after *i* is of *am* group.

No. 95.—मोऽनुस्वारः (8-3-23). मान्तस्य पदस्यानुस्वारो हृति। Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (अलोऽन्तस्य). हरिम्बन्ते = हर्ति खन्ते 'I salute Hari.'

No. 96.—नवापटान्तस्य क्लिनि (8-3-24). नस्य मस्य चापटान्तस्य क्लिनुस्वारः स्यात्। The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhal* follows.

यशान् सि = यशांसि 'glories.' आक्रम्यते 'he will subdue.'

No. 97.—अनुस्वारस्य ययि परस्वर्णः (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः 'quiet.' क्लिठनः 'blunted.' गुम्फतः 'strung together.'

No. 98.—वा पटान्तस्य (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोति or स्वाकूरोति 'thou doest.'

No. 99.—मो राजि समः क्लो (8-3-25). The *m* of *sam* is changed to *m* only, when *rāj* ending in the affix *kṛip* follows: समाद् 'a great king.' But संयत् 'checking.' किंराद् 'a little king.'

No. 99 a.—हं मरे वा (8-3-26). When *h* followed by *m* comes after *m*, let *m* be optionally changed to *m̄*. किम् छूलयति or किं छूलयति 'what does he cause to shake ?'

यवनपरे यवना वा : *M* is optionally changed to *y*, *v*, *l*, when, *y*, *v*, *l*, come after *h*, the succeeding letter. कियँ वा: 'what about yesterday ?' किं वा: : किवैङ्गुलयति or किं गुलयति 'what does he cause to shake ?' किनेहृदयति 'what gladdens ?' • this is the sign of nasality.

No. 100.—नपरे नः (8-3-27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् हुते किं हुते (95) or किन् हुते 'what withholds ?'

No. 101.—इयोः कुक् टुक् शरि (8-3-28). *Kuk* and *tuk* are optionally the augments of *u* and *η*, when *śar* follows. (See Nos 57, 39).

प्राह् षष्ठः or प्र हृष्टः (first, sixth). सुगण्य षष्ठः or सुगण्यद् षष्ठः (the 6th good reckoner). चर्पित्रितीयाः शरियैऽक्षर सादेरिति वाच्यम् । According to *Paushkarsādi* Grammarian, the 2nd letters are used in place of *chay*. Hence प्राह्वष्ठ षष्ठः, सुगण्यद् षष्ठः ।

No. 102.—दःसि धुट् (8-3-29). *Dhuṭ* is optionally the augment of the dental *s* coming after the cerebral *d*.

षष्ठ सन्तः = पद्सन्तः or पद्ध सन्तः which becomes पद्त्सन्तः by No. 92. The *t* of *dhuṭ* is elided by Nos. 2 and 2a, and *u* by Nos. 4 and 2a.

No. 103.—नष्टः (8-3-30). It is likewise the optional augment of *s* coming after *n*. सन् सः or सन्त् सः (he being).

No. 104.—शितुक् (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *ś* follows.

सन् शम्भुः = सञ्ज शम्भुः (85). (With *tuk*). सन्तशम्भुः = सन्तक्षम्भुः (94) = सन्त् छम्भुः (85). When the palatal *ś* is not changed to *chha*, we have सञ्ज शम्भुः (85) and when *ch* is elided by 91, we have सञ्ज छम्भुः । Hence there are 4 forms. *

No. 105.—हमोऽहस्याटचि हस्युण् नित्यम् (8-3-32). *Namūṭ* is invariably the augment of the vowel that follows a pada ending with *nam* preceded by a short vowel. प्रत्यह + आत्मा = प्रत्यहात्मा (soul evidently existent). सुगण्य + वैशः = सुगण्योऽवैशः (Lord of good reckoners). सन् + अच्युतः = सच्युतः (the existing Vishnu).

No. 106.—समः सुटि (8.3.5). समोऽः सुटि । *Ru* is the substitute of *sam* (a particle), when *sut* augment follows.

Ex. सम + सुट + कर्ता = सुट + सुट + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सरस् कर्ता. The *t* and *u* are likewise elided by (2, 2a and 4).

No. 107.—अनानुनासिकः पूर्वस्य तु वा (8.3.2). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सर् in 106 becomes संट्.

No. 108.—अनुनासिकात्परोनुस्वारः (8.3.2). When the nasal form is not used (by reason of the optionality of the case) *Anusvára* is the augment after what precedes *ru*. Hence we have संट् again.

No. 109.—खरवदानयेऽर्थिसंज्ञीयः (8.3.15). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Vartikárá* says समुक्तानां सेा वक्त्व्यः । *S* is the invariable substitute of *sam*, *pum* and *kán* (i. e. of *Visarga* by 120). Thus दृष्टस्कर्ता, संस्कर्ता, ‘one who completes.’ This word assumes 108 different forms by the application of other rules.

No. 110.—एमः ख्याम् परे (8.3.6). *Ru* is the substitute of *pum*, when *khay* followed by *am* comes after it.

पुंस्केकिलः, पुंस्केकिलः ‘a male cuckoo’. पुंस्युत्र or पुंस्युत्र ‘a male child.’

No. 111.—नभङ्गप्रशान् (8.3.7). अम् परे छवि नान्तस्य पदस्य इः । *Ru* is the substitute of a pada ending in *n*; but not of *prásán*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शार्हिनदिन्यि = शार्हिन्दिन्यि or शार्हिन्दिन्यि ‘O Vishnu, cut.’ Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ś* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by *Anusvára*. चक्रिन् + नायस्य = चक्रिस्वायस्य, चक्रिस्वायस्य ‘O disarmed! preserve.’ Why ‘not of *prásán*?’ Witness प्रशान् तनोति, the quiet man extends. Why “of a pada?” Witness कृत्ति ‘he kills.’ Here *han* is not a pada.

No. 112.—नूनपे (8-3-10). नूनित्यस्य रुद्धापे । Of *urin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नूं पा॒हि or नूं रू पा॒हि । Again, the next rule applies.

No. 113.—कुष्ठोः नूं पै॒च (8-3-37). Jihvámúllya and Upadhmanya are optionally the substitutes of *Visarga* coming before *ku* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of Jihvámúllya and Upadhmaniya, or retains its own form. Thus, नूं पा॒हि, नूं रू पा॒हि, नूं पा॒हि, नूं पा॒हि (preserve thou 'nen'). कौ॒रोति, कौ॒रोति 'who does.' This rule is the contradiction of विस्तर्जनीयस्य सः; but not of शर्परेविस्तर्जनीयः । येन नामाम् यो विधिराभ्यते स तस्य वाखको भवति । A contradictory rule begun in the face of the operation of another rule debars that rule, but not that which follows the contradicted.

No. 114.—कानाम्देहिते (8-3-32). The *n* of *kán* is changed to *ru* before the *ámredita* of it. (See 83a.)

Hence, कान् कान् = कौस्त्रान् or कौस्त्रान् (समुंका०) (to whom, to whom)?

No. 115.—कस्त्राटितु च (8-3-48). But the *Visarga* of *kaskádi*, set is changed to the cerebral *sh*, when *in* precedes, and to the dental, when it does not. This is an Apaváda of No. 113. कस्त्रः 'who, who?' कृतस्त्रुतः 'wherefore, where.' संपिञ्जुगिहका 'a pitcher for ghee' धनुज्जपालतः (the cranium-like part of a bow or the bow and skull of Siva). आकृति गणोऽयम्.

No. 116.—संक्षितायाम् (6-1-72). 'क्लै च (6-1-73). 'हृस्वत्य क्लै परे तुगागमः स्यात् संक्षितायाम् । *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवकाया = शिवक्ष्याया (the shadow of Siva) apply Nos. 87, 85, 92. स्वक्ष्याया (one's own shadow).

No. 117.—प्राक्षमाङ्गोऽच (6-1-74). *Tuk* is also the augment of *áñ* and *mán* coming before *chha*. आक्षादयति 'he covers.' माङ्गिदत् 'may he not cut.'

No. 118.—टीर्धात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. चेष्टित्यते 'it is cut again and again.'

No. 119.—पदान्ताद् वा (6-1-76). *Tuk* is optionally the augment of a long vowel being last in a pada, when *chha* follows. लक्ष्मीक्ष्याया 'the shadow of fortune;' लक्ष्मीक्ष्याया.

CHAPTER V.

VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—विसर्जनीयस्य सः (8-4-34). In the room of *Visarga*, *s* is used, when a hard consonant of the *khar* group follows

विष्णुः नाता = विष्णुस्ताता 'Vishṇu, the preserver.'

No. 121.—शर्पे विसर्जनीयः (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. कः त्सः: 'what reptile or what handle of a sword ?'

No. 122.—वा शरि (8-3-36). When *śar* follows, *Visarga* is optionally retained. हरिः शते or हरिश्चते (85) Hari sleeps.

Vártika. खर परे शरि वा विसर्जनेपि वत्त्वः । *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्थाता 'Ráma, the stationary or the preserver.' हरिस्फुरति 'Hari shines or trembles.' The alternative forms are रामः स्थाता, रामस्थाता, हरिः स्फुरति, &c.

No. 123.—सो पदादी (8-3-38). विसर्जनीयस्य सः स्थादपदाद्योः कुष्ठोः परयोः । *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a *pada*.

Vártika. पाशकल्पकाकाम्येविति वाच्यम् । It should be stated that the rule takes effect, when *páśa*, &c. follows. पाष्येपाशप (5-3-47). *Páśa* denotes contempt or deterioration : as पाषस्याश्रम् 'bad milk.'

ईषदसमाप्तौ कल्पदेश्यदेशीयरः । These three *kalpa*, &c. denote a slight imperfection. एशस्तत्प्रयम् 'something inferior to glory.' क, अन्ताते कृत्स्तिं वा इते 'ka in the sense of unknown, contemptible, or like.' पश्यकम् 'something like glory.' These three are *Taddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

पश्यकाम्यति 'he desires glory for his own sake.'

Vártika (2) अनव्ययस्य । An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vártika (3) काम्येरेरेवेति वाच्यम् । In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. मीः काम्यति 'the goddess of speech desires.'

No. 124.—इणः षः (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. सर्विष्वाशम् 'deteriorated *ghi*.' सर्विष्कल्पम् 'something like *ghi*.' सर्विष्कम् सर्विष्काम्पति, &c. 2 7 3 6 3

No. 125.—नमस्तुरसोर्गत्येः (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *puras*, called *gati*, when *ku* and *pu* follow. (See No. 25 a).

Namas 'salutation' is optionally *gati*, when prefixed to *kriñ* 'to do,' because it belongs to *sakshat* set of words, which are optionally named *gati* (साक्षात्प्रभूतोनि च, 1-4-74). Thus नमः करोति or नमस्करोति 'he salutes.' *Puras* is always *gati*, पुरस्करोति 'he leads, respects, &c.'

No. 126.—द्विदुष्यत्य चाऽपत्ययस्य (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्ट्रात्यूहम् (without an obstacle). आविष्कतम् 'published.' दुष्कतम् (badly done). दुष्योतम् 'hardly drunk.' प्रादुष्कतम् 'made visible.' चतुष्कपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because आग्नः करोति 'fire makes,' the *Visarga* is the nom. sing. suffix (*su*).

Vár.—पुम्हुसोः प्रतिः 'pum and muhus are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुंस्कामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, मातुः कृपा 'kindness of mother'; because all such forms except भातुष्वत्र are excluded from the *Kaskadi* list.

No. 127.—तिरसोन्यतरस्याम् (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—द्वित्विष्वतुरिति कस्योऽये (8-3-43). *Sh* (cerebral) is the optional substitute of *dvis* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritvasuch* suffix, when *ku* or *pu* follows. This Śūtra has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विष्वरोति 'he makes twice.' Likewise चिः करोति, &c.

No. 129.—**दम्भोः सामयं** (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. सर्पिङ्करोति ‘he makes *ghi*’ धनुष्करोति ‘he makes a bow.’ सामयं किम् ‘why to denote ability.’ Witness, तिष्ठतु सर्पिः; पिबत्वमुद्दकम् ‘let *ghi* remain, drink thou water.’

No. 130.—**नित्यं समाप्तेनुत्तरपद्यस्य** (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound.

सर्पिङ्कृषिडका ‘a pitcher for *ghee*’ धनुष्कृष्णालम्। Why “अनुत्तरपद्यस्य!” Witness, परम सर्पिः कृषिडका ‘a large pitcher of *ghee*’

No. 131.—**आतः कक्षमिकंसकुम्भात्रकुशाकर्णीज्ञ न व्ययस्य** (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *karoti*, &c. follow; provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. आयस्कारः ‘a blacksmith.’ आयस्कामः ‘one who desires iron.’ आयस्कंसः ‘an iron goblet.’ आयस्कुम्भः ‘an iron jar.’ आयस्यात्रम् ‘an iron pot.’ आयस्कुशा ‘a rope partly of iron, and partly of Kusá grass.’ आयस्कर्णीज्ञः ‘Fem. what has iron ears.’ आतः किम् “why after the short *a*?” गीः कामः ‘a speech maker.’ आनव्ययस्य किम्? स्यः कामः “who desires Svar or Heaven.”

No. 132.—**आधः शिरसि पदे** (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

आधस्यदम् ‘under foot.’ शिरस्यदम् ‘with feet pointing upwards; head and foot.’

No. 133.—**ससञ्जुयो ऽः** (8-2-66). पटान्तस्य सत्यं सञ्जुयश्च ऽः स्यात् ‘*Ru* is the substitute of *s* final in a pada, and of *sajush*’

जाप्त्वापवादः ‘a contradiction of No. 87.’

No. 134.—**आतो रोरमुताद्युते** (6-1-113). आप्तुसाक्षतः परस्परोऽः स्यात् दम्भुतेति। *U* is the substitute of *ru* coming after an unprolated *at*, and before the same. This is an *Apváda* of *bho*, *bhago*, &c.

Ex. शिवस् (*s* = *sup*) आर्थः = शिवठ आर्थः = शिव + उआर्थः = शिवोऽर्थः (*gunas*) = शिवोऽर्थः (No. 74) = Śiva to be worshipped.

No. 135.—हृशि च (6-1-114). The same, when *haś* (a soft consonant) follows. शिवर् + वन्द्यः = श्रवेऽवन्द्यः (Śiva to be worshipped).

No. 136.—भोमगोप्त्वोप्त्वाप्त्वाप्त्वस्य योऽपि (8-3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *aś* follows. देवास् शह = देवारु शह = देवाय शह = देवायिष्ठ or देवाइष्ठ (67). भोमगोप् &c. are interjections of irregular formation ending in *s*. सेषां रोर्यत्वे करते । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—च्छालंघप्रथलतरः शाकटाधनस्य (8-3-18). According to Śākalyāṇī, the final *v* or *y* of a pada is changed to slightly articulated *v* or *y*, when *aś* follows. (But according to Śākalyā they are elided, No. 67).

No. 138.—ओतो गार्यस्य (8-3-20). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. (This is said in deference to the opinion of Gārgya. भोदच्युत 'O God.' लघुप्रथलपते 'when it is slightly articulated,' भोदच्युत.)

No. 139.—उज्जि च पदे (8-3-21). The final *v* and *y* of a pada, coming after the letter *a*, is elided, when *uñ* in the capacity of a pada follows. उ is used in these senses. (1) उवोत्तो, (angry speech). अनुकम्पायाम् 'compassion.' नियोगे appointing to some office. सम्बन्धे 'relation' and पातपूरणे 'to complete a verse.'

स उ एकान्तिः । Here the final *y* of *suh* reduced to the form *say* is elided before *uñ*. But तन्त्रयुतम् 'woven in a loom.' Because *utam* is past part. of उत्.

No. 140.—हृति संवेषाम् (8-3-22). भोमगोप्त्वोप्त्वाप्त्वस्य यस्य लोपः स्थाज्जलिः । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः 'O Gods.' भगो नमस्ते 'O salutation to thee.' अयो यहि 'O! go.'

No. 141.—रोऽसुषि (8-2-69). अहो रेफादेशो न तु सुषि । रोरयवादः ॥ *R* is the substitute of the word *ahān*, but not when *ahān* is followed by a case-affix.

अहम् + अहः = अहरहः 'day by day.' अहर गणः 'a class of days.' असुषि किम् अहोऽस्माम् 'by two days.' Here *ahān* is followed by the case affix *bhyām*.

No. 142.—रो रि (8-3-14). *R*, when followed by *r*, is elided.

No. 143.—द्वृत्रेपे पूर्वसं दीर्घाणः (6.3-111). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *aŋ* (preceding the elision) is lengthened. Hence, पुनर रमेत = पुना रमेत 'he sports again.' हरिर + रम्यः = हरीरम्यः 'Hari is glorious.'

शम्भुराजसे 'Siva is resplendent.' अर्थः किम् 'why *any*?' Witness सठः 'destroyed.' वठः 'raised.'

मनस् रथ इत्यत्र रथे कर्ते हुग्नि चेत्युत्ते रोटीति सोपे च पाम् । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, i. e. *r*. At this juncture Paribháshá No. 58 decides that a subsequent rule in the order of the Ashtádhyáyí shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135^o is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides Ashtádhyáyí into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मने-रुः (*guna*). *Maneruha* means 'a cherished wish.'

No. 144.—**एततदेः सुलोपाक्षोरनन् समासे हृषि** (6-1-132). The *su-* (a case-affix) of the pronominal, *etad* and *tad* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *nañ*.

Ex. एवा विष्णुः that Vishnu = एवविष्णुः (*evah* Nom. Sin. of *etad*). स शम्यः (that Śiva). अकोः किम् 'why without the augment *k*?' Witness एषको रुद्रः 'that Śiva.' अनञ्च समासे किम्? Witness असविष्णुः 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. हर्ति किम् 'why before a consonant?' यतोऽन्नं 'he being here.' (Nos. 133, 134 and 74).

No. 144a.—सं॒क्षि॒ लोपे॑ चेत् पा॒दपूरणम् (6-1-134). The *su* of *sas* is elided, before a vowel provided that the elision alone serves to complete the verse. सेव दारथी रामः ‘that Ráma, the son of *Dáśaratha*’

CHAPTER VI.

DECLINATION OF NOUNS AND PRONOUNS.

(Preliminary remarks and Definitions).

Should one ask, 'how many kinds of nouns are there in Sanskrit, it would be answered thus:—गाम च धूतुजामाह व्याकरणे निरुपेण शक्तस्य च तोकम् ॥ नैगमङ्गलं मवेष्टि सुसाप्तु ॥ महाऽप्य ३ । पाठो सूक्त १ ।

In *Nirukta*, one of the six *Vedāngas* composed by Yāska, every noun is said to be formed from a verb, in Grammar, the son of Śākata i. e. Śākatāyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—अर्ता (कृ + त्वच्) = doer. दर्ता (दृ + दृश्यं) = usurper. दाता = giver.

Examples of *Yoga-rudhi*—पञ्जः (पञ्जेनातः) a lotus; सहोदर 'a brother.' दामोदरः &c. Cp the English word Parasol,

Examples of *Rudhi*—खट्टा 'a bed.' माला 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—अर्थवदधातुरपत्यः प्रतिपादिकम् (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Pratipādikā*, i. e. a crude form of word.

अभिधेयवस्थनेर्थव्यवहृतिः। The literal power, or sense of a word is called *arthā*. तत्त्वाभिधेयं चतुर्धा, ज्ञातिगुणक्रिया द्रव्यमेदेनः। It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, गोः 'a cow,' शुकः 'white,' पाचकः 'a cooker,' दित्यः 'a wooden elephant.'

No. 146.—कर्त्तद्वितसमाप्ताच्च (1-2-46). And what ends with *kṛt* and *taddhīt* suffixes; and compounds, are named *crude forms*. पूर्णं सूचेण सिद्धे समाप्तव्यं नियमार्थम्। A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No. 147.—**सुपः** (1-4-103). सुपत्वेणि चीणिवचनान्वेकश्च एकवचन द्विवचन बहुवचन संज्ञानि स्युः । The *sup* affixes have three dictions, i. e. speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां कर्माद् योऽव्यर्थाः संख्यावैव तथातिष्ठानम्—The *Mahābhāṣya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tin* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—**विभक्तिश्च** (1-4-104). Let the *sup* suffixes as well as the *tin*, be named *vibhakti*.

No. 148 a.—स्वीजसमीटद्वाभ्यामिस्तेभ्यामयसङ्गसिभ्यामयसङ्गसोसामष्ट्या-स्सुप् (4-1-2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

Singular.	Dual.	Plural.
1st. सु (३- No. 4)	चो	जस् (ज्—149) Doer.
2nd. अम्	ओट् (द—२)	शस् (श—151) Object.
3rd. दा (द—149)	भ्याम्	भिस् Instrument, by.
4th. दे (द—151)	भ्याम्	भ्यस् Dative, to.
5th. छसि (द—८)	भ्याम्	भ्यस् Ablation, from.
6th. छस् (द)	ओस्	आम् Possession, of.
7th. छि (द)	ओस्	सुप् (प—२) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *kāraka* (करोनीति कारकः) which means ‘one who does something’). The Possessive is not regarded a case, because it expresses the relation of *ownership*, i. e., the relation of one noun with another, while the Sanskrit word *kāraka* shows the relation of a noun and a verb. .

No. 148 b.—**द्वाप्रातिपदिकात्** (4-1-1). After a word ending with the Feminine terminations *śip* and *āp* and after a crude form.

No. 148 c.—**प्रत्ययः** (3-1-1) (let) an affix.

No. 148 d.—**परच्च** (3-1-2), (be) subsequent (be placed after them).

No. 148 e.—**सम्बोधने च** (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Ráma.' पठुसुपेनकारेणासि॒र्षं तस्यतेनाकारेणाभिसुखीकरणं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambódhana*.—*Padamanjari*.

No. 148 f.—**सामन्ततम्** (2-3-48). 'तदन्तं यज्ञब्रह्मरूपमिति'। A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *āmantrita* is acutely accented (आमन्त्रितस्य च 6-1-198). Thus आन इन्द्र॑ वरणमित्रदेवाः। But when it follows a *páda i. e.* a finished word and does not occur at the beginning of a *páda i. e.* a poetic line, it is entirely accented gravely. इस्मे मे गंगे यमुने सरस्वति (आमन्त्रितस्य च 8-1-19).

No. 148 g.—**एकवचनं सम्बुद्धिं** (2-3-49). The nom. sing. affix (मु) is called *sambuddhi*, हे राम, हे यटा. The *su* is elided in these instances. (See No. 244).

No. 149.—**चुटु** (1-3-7). The letters of *chu* and *tū* groups are named *it i. e. Indicatory*. Thus *j* of *jas*; *t* of *ṭá*.

No. 150.—**न विभक्तो तु स्माः** (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicatory*. Thus *s* in *jas*; *m* in *bhyám*.

No. 151.—**क्षक्षक्षतचित्ते** (1-3-8). The initial letters *l*, *ś*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicatory*. Thus *ś* of *śus*.

No. 152.—**द्वेष्योर्तुवचनकथचने** (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—**बहुवचनम्** (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—**यस्मापात्ययित्स्तदादित्ययेहम्** (1-4-13). यः प्रत्येयो यस्मात्क्रियते तदादि यज्ञस्वरूपं तस्मिन्प्रत्यये परेऽङ्गं संज्ञं स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base '*aṅga*'.

N. B.—The name, *aṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *aṅga*, and on an *aṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राम सु. the voc. *s*, is caused to vanish by the *aṅga* *Ráma*, (एव इत्यात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, इतर इतम, अन्य, अन्यतर. इतर, त्वत्, स्व, नेम, सम, सिम । पूर्वपरावरदक्षिणोत्तरपरापराधराणा व्यवस्थायामसंज्ञायाम् । त्वमज्ञाति धनाख्यायाम् । अन्तरं अहित्यागे प्रसंव्यानयोः । त्यद् तद् यद् यतद् इतम्, अदस्, एक् द्वि, युग्मद्, अस्मद्, भवतु किम् ॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanáma*). They are—सर्व = all; विश्व = all, उभ = both, उभय = both; (*datara*, *datama* are affixes, hence words ending with them are meant) कतर = which of two? कतम = which of many? अन्य = other, अन्यतर = either, इतर = other, त्वत् or स्व = other; नेम = half; सम = all, सोम = whole. The following are also *Pronominals*, when they imply a relation in time or place, but not when they are used as names viz., पूर्व = east, prior; एर = after, अवर = west, posterior; दक्षिण = south, right; उत्तर = north, अधर = hinder, other; अधर = lower; likewise स्व is a *Pronominal* in the sense of आत्मीय 'own,' but not in the sense of ज्ञाति 'a kinsman' or धन 'property.' अन्तर is a *Pronominal* in the sense of 'outer' or 'an undergarment.' त्यद् or तद् = he, she, it, that; यद् = who, which, what; एसद् = this, इतम् = this, अस्मद् = this, that; एक् = one, द्वि = two, युग्मद् = thou, अस्मद् = I, भवतु = your honor; किम् who? what?

No. 156.—प्रिभाषादिकरमासे बहुवीक्षा (1-1-28). अत्र सर्वनामता वा स्यात् । The *Pronominals* are optionally so called, when they enter into composition of the *Bahuvrihi* kind expressing the cardinal points. दक्षिणात्याः पूर्वस्त्रिच दिशोऽन्तरालं दक्षिणपूर्वां "the south-east quarter." Here the compound can be declined either as *Ramá* or as *sarvá*; e. g. दक्षिणपूर्वाय, or दक्षिणपूर्वस्मै (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space, not a person; as, योत्तरसापूर्वा यस्याउन्मुखायस्तये, उत्तरपूर्वायै 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—न बहुवीक्षा (1-1-29). The *Pronominals* are not treated as such in forming a *Bahuvrihi* compound. Thus प्रियविश्वाय 'to him who loves all.' त्वक्पितापत्यस्त्वक्पितृकः 'he whose father is thy father.' If the restriction be removed, the compound would become त्वक्पित्यूकः (*सर्वनामवृष्टे: प्रागक्त्य*), because *akāk*, one of the *taddhīt* suffixes always comes before the final syllable of a *Pronominal*.

No. 158.—सृतीया समासे (1-1-30). Also not when a word in the 3rd case is compounded with a *Pronominal*. मासेनपूर्वाय मासपूर्वाय 'a month before.'

No. 159.—द्वन्द्वे च (1-1-31). Also not in a *Dvandva* compound. वर्णाचमेतराणाम् 'of castes, stages of life and others.' Here *itara* is not a *Pronominal*.

No. 160.—**विभावा जसि** (1-1-32). But a Pronominal in a Dvan-dva compound is optionally treated as such, when the case-affix *jas*, follows. वर्णाश्रमेतरे, वर्णाश्रमेतरतः ॥

No. 161.—**प्रथमचरमतयात्पार्थकतिपयनेमाप्त** (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. Thus प्रथमे, प्रथमा: 'the 1st'; चरमे, चरमा: 'the last.' तयः प्रथयः तत्सदन्ता याह्नाः । *Taya* is an affix and stands for what ends therewith. Hence, द्वितये, द्वितयाः 'the second.' अत्ये, अत्याः 'few.' अर्धे, अर्धाः 'half.' The rest of the declension is like *Ráma*. नेमे, नेमाः । The rest like *sarva*. *Nema* is a True'Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—**पूर्वपरावर दक्षिणोत्तरापराधराग्नि व्यवस्थायामसंज्ञायाम्** (1-1-34). यतीवां व्यवस्थायामसंज्ञायांसर्वनामसंज्ञागणसूत्रात् सर्वत्रयापाप्ना सा जडिता ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. पूर्वे, पूर्वीः; परे, पराः, &c. असंज्ञायां किम् 'why, when they are not used as names?' Witness उत्तरा: कुरुतः 'the Kurus living in the north.' Here *uttra* is simply a tribal name. स्वाभिधेयापेक्षावधिनिधमो व्यवस्था. स्वत्वं पूर्वादिशब्दस्थाभिधेयन अर्थेनापेक्ष्यमाणस्यावर्धेन्यमः ॥ The specification of some determinate point, (*avadhi*), as suggested by the significant power of *púrva*, &c. is all that is meant by *vyavasthā*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kásí with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthā*?' Note दक्षिणा गायकाः, which means 'expert singers.'

No. 163.—**स्वमन्तरित धनाख्यानाम्** (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्वे, स्वाः आत्मीयाः 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—**अन्तर वहियोपसंव्यावयोः** (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, वा घटाः: 'houses outside the city walls.' अस्तरे अन्तरा वा घटाकाः 'undergarments, petty-coats.' अन्तरं वहियोपसेति गत्य सुत्रेऽपुरीत वातव्यम् अन्तरायां गुरि 'in a town outside a walled city.' This is not a Pron. here.

No. 165.—आकडारावेकासंज्ञा (1-4-1). इति ऊर्ध्वं कहारः कर्मधारय
इत्यतः प्रागेकस्यैकेय संज्ञाज्ञेया, या परानवकाशा च ॥

आ denotes either the limit conclusive or the limit inceptive (आङ् मर्यादाभिधियोर्भावत्). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *śas*, &c., the name, *bha* in preference to that of *pāla* is given to a base coming before such a suffix.

No 166.—मुस्त्याल्लोनदी (1-4-3) ई च ऊ च मूः ‘यु’ denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadī*. आख्यायहृषासामर्यात्प्राप्तान्तरमनपेत्ययो ल्यमेत्यस्ति-
माचक्षाते इत्याश्रीयते । The word *ākhyā* ‘appellation’ authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally feminine in force, feminine without regard to another word implied by them. प्रथमलिङ्गप्रवृण्णम् । The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेयसी feminine, meaning excellence, gives a feminine character to the compound बहुर्येषी ‘a man possessing many excellent qualities.’ इत्यग्निप्रभूतीनां
तूभयलिङ्गानां शब्दार्थं एव स्वात्मविति हिति इत्यश्वेति नदीसंज्ञाभवत्येव, एवं पटु
प्रभूतीनां गुणशब्दानामपि शब्दार्थेण स्वीत्यम् ॥ Words like *ishu*, an arrow
asunī, ‘lightning’ being of common gender, are feminine in literal force, hence they are styled *nadī* by *niti hrasaścha*; so too the adjectives, पटु ‘skilful’, &c.

Again, some one objects यामर्याखलपूर्ण शब्दयोस्तु कियाशब्दत्वेन त्रिलिङ्गत्वावभवति, that *grāmāṇi* ‘the leader of a village’; *khalpū* ‘a sweeper’ cannot be called *nadī*, because they end with verbal roots and are of threefold gender. The answer is, भवत्येव, यतःक्रियाशब्दत्वेषि एतयोः पुरुषसुखा इति; the designation, *nadī* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus यामर्येत्यस्ति इति ।

No. 167.—नयद्युष्टस्यानायस्ती (1-4-4). ईयद्युष्टेःः स्तिर्ययोस्तावीदूती
नदीसंज्ञा न स्तो न तु स्तो ॥ Words ending in long *i* and *u* that can be changed into *iyū*, *uvā* respectively (अचिन्तुः) are not named *nadī*; but not so the word *stri*. Hence the vocative of *stri* is हे श्रीः; but not हेरिः ।

No. 168.—**वानि** (1-4-5). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyan* and *uvan*; are optionally called *nadi*, when the case-affix *ām* follows; *strī* excepted. Hence शोभाम् or शियाम् in 6. p., शिधि, शियाम् in 7. s.

No. 169.—**द्विति तृत्वाद्य** (1-4-6) and words ending in *i* or *u* long or short, (*strī* excepted) which admit *iyan*, *uvan* are optionally named *nadi*, when suffixes with the indicatory *ñ* follow. Hence *mati* is optionally called *nadi* in connexion with *ñit* suffixes.

No. 170.—**शेषो द्यसलि** (1-4-7) अनदी संज्ञा तृत्वी याविटुती तदन्तं सखि. वज्ञे चि संज्ञं स्यात् ॥ Excepting the word *sakhi* (a friend), all the rest ending in short *i* or *u*, being not of *nadi* designation, are called *ghi*.

Ex. हरि, रक्षि, (the sun) मध्य (the spring, honey), साधु 'good, a sage' &c.

तृत्वेन शेषत्वं विशेषणात्वात् तदन्तविधिः; एवं चा सखि, द्विति सखिशब्दाद्य, प्रतिपेधो, न सत्संबंधिन इकारस्य किं सिद्धं भवति, इह शोभनस्तथा अस्य सु सखिः सु सखेरागच्छतीति चिसंज्ञासिज्ञाभवति, तदन्तविधिच्छयहरावता प्रतिपदिकेन प्रति-षेधः ॥ In the present rule, the word *sesha* is qualified by the adjective *krasva* 'short'; hence we may understand, that a word not being *sakhi*, ending in short *i* or *u*, is called *ghi*. The restriction, *asakhi* implies that only the word *sakhi* in the form in which it appears is excepted; but the vowel *i*, the final of *it* does not come within the exception. What results then? शोभनस्तथा अस्य सु सखिः 'he whose friend is handsome'; the word *susakhi* is thus named *ghi*. The crude form of *sakhi* forbids the operation तदन्तविधि 'whatever ends with *sakhi*' cannot be treated as *sokhi*.

No. 170 a.—**पति:** समास एव (1-4-8). The word, *pati* (lord or master), only when it occurs at the end of a compound is called *ghi*.

Ex. नरपति, भूरपति, &c.

No. 171.—**सुडनंपुंसकस्य** (1-1-43). *Sut* (सु, आ, जस् अम् आद) of words other than neuter, are named *Sarvanāmsthāna*.

No. 172.—**स्वादिष्व सर्वनामस्याने** (1-4-17) कप् प्रत्यया वधिषु स्वादिष्व सर्वनामस्यानेतु परतः पूर्वं पदसंज्ञं स्यात् । When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāmsthāna* the words preceding them are called *pada*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173—**यविभम्** (1-4-18). यकारादिष्वज्ञादिष्व च कप् प्रत्ययावधिषु स्वादिष्वसर्वनामस्यानेतु परतः पूर्वं भसंज्ञं स्यात् । That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kap* is named *bha*; provided that the affixes are not called *Sarvanām-asthāna*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—**आपृक् एकालप्रत्ययः** (1-2-41). A uniliteral affix is called *aprikta*; as *su* (सु).

No. 175.—**अषुगणावतुदतिसंख्या** (1-1-23). The words *bahu* and *gana*; and those ending in *vatu* and *dati* are named *sankhyā* (a numeral). **पत्तदेत्येभ्यः परिमाणीवतुप्** *vatup* is added to *yat* ‘which’ *tat* ‘that’ *etad* ‘that’ to express quantity or measure; as, **यावान्, सावान्, एतावान्**, ‘as much, so much, &c.’ **कति** ‘how many’ ends in *dati* suffix.

No. 176.—**ठति च** (1-1-25). A numeral ending in *dati* is called *shat*. Hence **कति** is *shat*.

No. 177.—**प्रत्ययस्य लुक् शुलुप्तः** (1-1-61). **लुक् शुलुप्त् शब्देः कते प्रत्ययश्चनेन क्रमात्तत्संज्ञात्यात्**. The disappearance of an affix caused by the terms, *luk*, *ślu* and *lup* is designated by these terms respectively. (Vide Rules.....).

No. 178.—**प्रत्ययलोपे प्रत्ययलक्षणम्** (1-1-62). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (*i. e.* it shall be regarded as present).

No. 179.—**न लुमताक्षम्** (1-1-63). **लु शब्दो यस्मिन्चलिं स लुमान्** ! That in which the word *lu* occurs is *lumān*. The elision of an affix caused by the enunciation of the term *lumān* (*i. e.* *luk* *ślu*, *lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—**शि संनामस्थानम्** (1-1-42). *Si* is called *Sarvanām-asthāna*. *Si* is a common name for *jas* and *śas*.

No. 181.—**हृत्वा नर्युरुक्ते प्रतिपटिकम्** (1-2-47). When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. **पत्नी**; Neut. **पत्नु** (heavenly). Masc. **सीपा**; Neut. **सीपम्**, &c.

No. 182.—**एव व्याप्त्वादेत्रे** (1-1-48). Whenever a short vowel is substituted for a long one; *ek* only takes the place of *ech*. Masc. **पत्रै**; Neut. **पत्रि** (having much wealth). Masc. **सुनी**; Neut. **सुनु** (having good boots).

No. 183.—**स्वरयणः सम्प्रसारणम्** (1-1-45). *Ik* (i. e. i, u, ṛi, ḫi), used in the room of *yaṇ* (semivowels, *ya*, *va*, *ra*, *la*) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—**च्यान्ता षट्** (1-1-24). A numeral ending in *sh* or *n* is named *shat*. *षष्ठ* = six, *नवत्* = nine, *अष्टन्* = eight, &c.

No. 185.—**आद्यान्तवरेकस्मिन्** (1-1-21). सति पर्वत्तम् यस्मात् पूर्वे नास्ति, स आदिः । In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वस्मिन् यस्मात्परं नास्ति, सेन्तः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *ida* (by No's. 263, 316) is elided by (हलिलापः) when a suffix called *āp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by सुषिच before भास्, &c. by the license of the present rule.

PARIBHĀSHĀ RULES.

No. 186.—**सरुपाण्यामेकशेष एकविभक्तौ** (1-2-64). एथकृ सर्वेभ्यः समानादात् विभक्तौ परते एकः शिष्यत इति । When the same case-ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of शूक्र, we have शूक्रस्, शूक्रस्, शूक्रस्, &c. If you elide the 1st two forms, you have स् स् शूक्रस्. Again eliding the 2nd *s* by हलिलापः you get स् शूक्रस्. Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sūtra.

(2) निमित्तात् सरुपाणां द्विते कर्ते समावदेकस्यां विभक्तौ परतः । A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samāsa being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus शूक्रू च शूक्रू च, शूक्रा (here by शूक्रपूरुषधूः०, the suffix *a* is used at the end of the Samāsa thus giving the form शूक्रा). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. to० is defective.

(3) एकविभक्तौ पाति सरुपाणि द्वितीयि तेऽनि प्रतिपादिकानामेवानेमिति कै एकशेषहृति । Whatever similar forms are seen coming before a single case-ending; out of those *Pratipādikas*, crude forms, one is retain-

ed without any cause. This explanation provides that out of words agreeing in form i. e. sound, though not in sense, one only is retained. मातृ means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) सक्षणाणं शब्दानां एक विभक्तो परत एक शेषो भवति । Out of a collection of similar word-forms there is but one retained in any case whatever. दृक्षेच दृक्षेच दृक्षो, दृक्षेच दृक्षेच दृक्षोः.

No. 187.—वारणादाह्रुं अलीयो भवति ॥ An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. रमा + टा = रमा + आ, the uninflected form standing thus, the rule अकः सद्यो दोर्धः (6-1-101) being of Antaráṅga character debars आङि चापः (7-3-107) from substituting ekár in place of the final of the base Ramá. (See No. 59). Hence the need of the present Paribhásá. Hence, the subsequent rule आङि चापः prevails. Thus we have रमे + आ = रमया.

In accordance with the Universal Maxim., No. 59, an Antaráṅga rule debars a subsequent rule; to produce the opposite result in the case of a base, this Paribhásá was framed.

No. 188.—प्रातिपादिकपदे लिङ्गविशिष्टस्यापि यहां भवति । When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, sūt augment is invariably used in the declension of *yat* in all the genders. Thus येषाम्, यासाम् (whose? Masc. & Fem.) Likewise, कट्यितः = कट्यितः or कट्यिता = कट्यिता. Both the Masc. and Fem. forms of *śrīta* can be compounded with *kashṭa*.

No. 189.—विभक्तो लिङ्गविशिष्टपदाणं न ॥ But when some action is to be performed on account of a *sup* or *tiñ* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprāṇāya* that is used in declining *yuvaa* (a youth) cannot be used in declining the same in the feminine gender. Hence यूनः पश्य (by उत्तुत्तमयोनामतच्छेत्). But by the same rule, we cannot say यूनीः पश्य instead of युनतीः पश्य ! In the same way, we cannot use *anak* as the substitute of सुखी in the Feminine (by अनक्षी) nor can we regard the *Sarvanāmashána* suffixes coming after it as *ni* (by उत्तुत्तमयोनामतच्छेत्).

No. 189 a.—**पूर्वाधिभ्योलोप विधिर्बलीयात् ॥** Of all operations, elision is the most powerful i. e., it supplants all other operations : as आतोलोपदृष्टिच, &c.

CHAPTER VII.

PRACTICAL RULES OF DECLENSION.

Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—आतो भिस ऐस (7-1-9). *Ais* for *bhis*.

No. 191.—बहुलं कन्दसि (7-1-10). But optionally in the *Vedas* (अग्निंदेवभिः or देविः).

No. 192.—नेदमदसोर्क्षः (7-1-11). But not after *idam* and *adas* without *k*.

No. 193.—टाहसि क्षसामिनात्स्वा : (7-1-12). *Ina* for *ta*, *āt* for *nas* and *sya* for *ñas*.

No. 194.—हेयं (7-1-13). *Ya* for *ñe*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै (7-1-14). *Smai* for *ñe*.

No. 196.—हृसि ष्ठोः स्मात्स्मनो (7-1-15). *Smát* for *nási* and *smin* for *ñi*.

No. 197.—पूर्वाधिभ्योनवयो वा (7-1-16). But after *púrva*, &c. nine in number, optionally substitute *smál* and *smin* for *nási* and *ñi*.

No. 198.—जासः ष्ठी (7-1-17). *Śi* for *jas*.

Substitute :—

No. 199.—चौह आपः (7-1-18). *Śi* for *auñ* after a Fem. Base ending in long *a* (चौह = चौ, चौद).

No. 200.—गर्वुस्कात्त (7-1-19). The ilk for the ilk, after a Neuter.

No. 201.—जाष्ठासोः ष्ठीः (7-1-20). *Śi* for *jas* and *sas* after the ilk.

No. 202.—अष्टाभ्यः चौष्ठ (7-1-21). *auñ* for the ilk, i. e. *jas* and *sas* after *ashṭan* in the form *ashṭā*.

Substitute—*Luk* i. e. elide.

No. 203.—**षड्यो लुक** (7-1-22). *Jas* and *sas* after what is named *shat*.

No. 204.—**स्वमोनेपुस्कात्** (7-1-23). *Su* and *am* after a neuter base. (Note that *Luk*, *tup* and *stu*, all these substitutes entirely disappear ; hence they are called elision complete, to distinguish them from elision in part which is called *lópa*).

No. 205.—**अतोऽम्** (7-1-24). (Substitute)—*am* for *su* and *am* after a Neuter Base ending in short *a*.

No. 206.—**अद्दूतरातिभ्यः पंचभ्यः** (7-1-25). *Add* (अद्द) for the ilk (सु, अम्) after the five ending in the suffixes *datur*, *datum*.

(Note—कतर, कतम, अन्य, अन्यतर, इतर. See No. 155).

No. 207.—**नेतराच्छन्ति** (7-1-26) but substitute not *add* for *su* and *am*, after *itara*, in the Vedas (as, वार्त्तमितरम्).

No. 208.—**युष्मद्स्तद्याम् इसेऽग्** (7-1-27). *As* for *nas* after *yushmad* and *asmad* (Thou and I).

No. 209.—**हे प्रथमयोराम्** (7-1-29). *Am* for *ne* and for the 1st 6 suffixes coming after the ilk (*yushmad* and *asmad*).

No. 209 a.—**शसेन** (7-1-27). *N* for *sas* after the ilk (apply Max. 47)

No. 210.—**भ्यसेभ्यम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the ilk, (i. e. *yushmad* and *asmad*).

No. 211.—**पंचम्या आत्** (7-1-31). *At* for the *bhyas* of the 5th case after the ilk.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *nasi* after the ilk.

No. 213.—**साम आकाम्** (7-1-33). *Ákam* for the modified form of the affix of the 6th plural, after the ilk.

(Note that *sám* is formed of *sut* and *ám*).

No. 214.—**हेराम् नद्यानीभ्यः** (7-3-116). Substitute:—*ám* for *ni* after words ending in *nadi* or in the feminine suffix *áp*, and after *ni* (a leader).

No. 215.—**इतुद्याम्** (7-3-117). The ilk (*ám*) for the ilk (*ni*) after what ends in short *i* or *u* and is called *nadi*. (See No. 169).

No. 216.—**आत्** (7-3-118). *Aut* for the ilk (*ni*) after short *i* or *u* (of a base).

No. 217.—अच्छेः (7-3-119). *Aut* for the *ilk* (*ñi*) after short *i* or *u* and short *a* for the final of *ghī*, (see No. 170) when *ñi* follows *ghī*.

No. 218.—आङ्गे नामियाम् (7-3-120). *Nā* for *áñ* coming after *ghī*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आमि सर्वनामः सुद् (7-1-52). Let the augment be *sut* of *ám* after Pronomials ending in a long or short.

No. 220.—त्रेस्त्राः (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ám*].

No. 221.—हृस्तवनायोनुद् (7-1-54). *Nut* of *ám* after an inflectional base ending in a short vowel, or in *nadi* or in *áp*.

No. 222.—षट् चतुर्भ्यश्च (7-1-55). The *ilk* of the *ilk* after what is called *shat*, and after *chatur*, four.

No. 223.—आष्टा नद्याः (7-3-112). *Át* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—यादाप (7-3-113). *Yat* of *ñit* suffixes after *áp* (*i. e.* what ends with *áp*).

No. 225.—सर्वनामः स्याद्द्रव्यश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *áp* and shorten the *áp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—हृस्तव्यं गुणः (7-3-108). Substitute *Guna*—for the final short vowel of a base, when *sambuddhi*, *i. e.* the *voc. su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—क्षतोऽपि सर्वनामस्यानयोः (7-3-110). For a base ending in short *ri*; when *ñi* and Sarvanámasthān suffixes follow (see Nos. 171 and 180).

No. 229.—घेष्ठिंति (7-3-111). For *ghī*, when *ñit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—बहुवचने भल्येत् (7-3-103). Substitute *ekár* for the final short *a* of a base, when a plural suffix beginning with *jhal* follows.

No. 231.—आ॒सि च (7-3-104). For the *ilk* of the *ilk*, when *os* follows.

No. 232.—आ॒डि चापः (7-3-105) For *áp*, when *áñ* or *óś* follows.

No. 233.—सम्बुद्धो च (7-3-106). For the *ilk* (*áp*), when *sambudhi* follows.

CHAPTER VIII.

DECLINATION OF BASES ENDING IN SHORT A.

Ex. रा॒म—Ráma.

1. s. रा॒म + सु = रा॒म + स् (Nos. 4 and 2a) = रा॒मक (133) = रा॒म + स् (Nos. 4 and 2a) = रा॒मः (109).

1. d. रा॒म + आ॑ (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—प्रथमयोः पूर्वसवर्णा (6-1-102). अकः प्रथमाद्वितीय येरचि पूर्वसवर्णदीर्घ एकादेशः स्यात्—When *ak* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be रा॒मा, but the next rule forbids this step.

No. 235.—नादि चि (6-1-104). आदिचि न पूर्व सवर्ण दीर्घः । व्यञ्जिरेचि रा॒मैः ॥ Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. d. रा॒मैः 1 p. रा॒म + जस् = रा॒म + अस् (149) = Now this form gives occasion for the operation of the following *Apváda* (contradictory) rule.

No. 236.—अतो गुणो (6-1-97). अपटान्ताटकारादगुणो परतः पररूपमे कादेशः स्यात् ॥ When *guṇa* follows short *a* being not final in a *pada*, the form of the following (*guṇa*) is singly substituted for both. But according to Maxim. पुरस्तादपव्याटा॒ (69 a.) this *Apváda* contradicts No. 73, but not No. 234. Hence by No. 234, we have रा॒मः in 1 p.

2. s. रा॒म + अस्—again.

No. 237.—अमि पूर्खः (6-1-107). अको अ्यचिपरंसः पूर्वरूपमेकादेशः स्यात् । When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, रा॒मम् 2.s.

2. d. रा॒मैः ; 2. p. रा॒म + अस् = रा॒म अस् (151) = रा॒मास् (234).

No. 238.—सत्त्वाक्षसोनःयुंसि (6-1-103). पूर्व सवर्णदीर्घात् परो यः
गुरुः सकारसत्त्वं नः स्यात् युंसि ॥ *N* is substituted for the *s* of *sas* in the
masculine, when the long vowel homogeneous with the prior has been
singly supplied (see No. 234) hence, रामान् . Now this form appar-
ently calls into action the following rule.

No. 239.—आद् कुञ्जाह नुम् अवाये पिः (8-4-2). आद् कवर्गं पवर्गं आह्
नुम् एतेव्यस्सैर्यथा संभवं मिलितेऽच व्यवधाने पिः रवाभ्यां परस्य न स्य याः स्यास्मान्
पदे । पद अवाये पिः = इति निवेद्य आधितुमाह् पश्चात् । नुम् पश्चात्मनुस्वारोपल-
व्याप्तिः ॥ The dental *n* following *r* or *sh* in the same pada is changed
to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the
particle *áñ* and *num*, singly or conjointly come between them. The
citation of *áñ* is simply to debar the prohibition 'Padavyavayepi'
(8-4-38). *Num* here represents *anusvára*. Now *n* would be changed
to the cerebral; but being final it comes within the scope of the
following prohibitive rule.

No. 239 a.—पदान्तस्य (8-4-37). नस्योनः रामान् । The final *n* of
a pada is never changed to the cerebral. Hence, we have रामान् in 2. p.

3. s. राम + टा = राम + इन (193) = रामेन (Guna) = रामेण (238).
राम + भ्याम् - 3. d. to this form the next rule refers.

No. 240.—सुषिं च (7-3-102). यजादो सुष्यतोऽङ्गस्य दोर्धः ॥ When a
case-affix with the initial *ya* follows a base ending in short *a*, the
short *a* is lengthened. Hence, 3. d. रामभ्याम् . 3. p. राम + भिस् =
राम + ऐस् (190) = रामेः (Nos. 69, 133, 109).

4. s. राम + हे = राम + य (194) = रामाय (240). Here by Maxim
No. 46. *Ya* is a case-auxiliary, the preceding vowel is lengthened. 4 d. रामा
भ्याम् . 4 p. रामभ्यस् = रामेभ्यः (230).

5. s. राम + छसि = राम + आत् (193) = रामात् (73) = रामाद् (87)
Now the final *d* of this pada is changed to *t* (त्) by the following.

No. 241.—यावसाने (8-4-56). *Char* is optionally substituted for
jhal, when a pause follows (see No. 13). Hence, we have the alter-
native form रामात् also. 5. d. रामभ्याम् . 5. p. रामेभ्यः ।

6. s. राम + छस् = रामस्य (193). 6. d. राम + ओस् = रामे ओह् (231)
= रामयोः (65 ; 133, 109). 6. p. राम + आम् = राम + नाम् (221).

No. 242.—नामि (6-4-3). अजन्ताहस्यदीर्घः स्यात् । When *nám* fol-
lows, the final vowel of a base is lengthened. Hence 6. p. रामानाम् .
7. s. राम + छ्नि = राम + इ (151) = रामे (Guna). 7. a. रामयोः 7. p. राम +
सु = रामे सु (230). This invokes the following.

No. 243.—(इण कोः) आदेश पत्त्येषः (83-59). इण कर्त्ताभ्यां परस्या पठान्तम्यादेशः प्रत्ययावयवच्चयः सकारः सत्यं सूर्धन्तादेशः स्पत् । विद्वताधीषस्य सत्यं तादेश एवेषः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *in* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेतुः । Voc. sing. ऐ राम + स् (see 148g.). The *s* of the Voo. sing. is elided by the following.

No. 244.—एहू इस्वात् सम्बुद्धेः (61-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *en* or in a short vowel. Hence, ऐ रामौ । Voc. dual ऐ रामौ, ऐ रामाः । एवं कृष्णादेशोऽप्यटन्ताः । In the same way are declined *Krishna* and other words ending in short *a*. All bases ending with the *kriti* suffixes—*घञ्*, *अच्*, *अप्*, *घ*, *ह*, *न*, *नह्*; are invariably masculine and are declined like *Rāma*.

B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N. B.—The Pronominals too are declined like *Rāma* with certain exceptions as are given hereafter.

सर्व—all. 1. *s.* सर्वः । 1. *d.* सर्वोः । 1. *p.* सर्वं + जस् = सर्वं + जी (198) = सर्वं + ई (151) = सर्वं (*guna*). 2. *s.* सर्वम् । 2. *d.* सर्वोः । 2. *p.* सर्वान् । 3. *s.* सर्वेण । 3. *d.* सर्वाभ्याम् । 3. *p.* सर्वैः । 4. *s.* सर्वं + हे = सर्वस्मै (195). 4. *d.* सर्वाभ्याम् । 4. *p.* सर्वेभ्यः । 5s. सर्वं डर्सि = सर्वस्मात् (196). 5. *d.* सर्वाभ्याम् । 5. *p.* सर्वेभ्यः । 6. *s.* सर्वस् । 6. *d.* सर्वयोः । 6. *p.* सर्वं + आम् = सर्वं + साम् (219) = सर्वेसाम् (230) = सर्वेपाम् (243). 7. *s.* सर्वं + इः = सर्वस्मिन् (196). 7. *d.* सर्वयोः । 7. *p.* सर्वैः । एवं विवरणादेशोऽप्यटन्ताः । In like manner are declined *visva*, &c. ending in short *a*.

उभशब्दो नित्यं द्विवचनात् । The word *ubha* ‘both’ always ends with dual suffixes. Thus उभे 1 and 2. *d.* उभाभ्याम् । 3, 4, 5. *d.* उभयोः । 6 and 7. *d.* उभेषु घाठस्तु उभकावित्यकजर्यः । The object of reading *ubha* as a Pronominal is to make it take the *taddhit* suffix *akach*. Hence, उभकौ, &c. समः: सर्वपर्यायस्तुल्यपर्यायस्तु नेह गत्वा, पथा संख्यमनुदेशः समानामिति चापकात्. *Sama* when it is a pron., is synonymous with *svarva* ‘all,’ but not with *तुल्य* (equal), as is explicitly shown by its use as *समानाम्*, but not as *समेवाम्*. The changes to be noted in regard to the nine *pūrva* &c. (see Nos. 162 and 197) are as follows.

1. *p.* पूर्वे or पूर्वाः । 5. *s.* पूर्वस्मात्, पूर्वात्, पूर्वं द । 7. *s.* दूर्वस्मिन्, पूर्वे । The rest like *svarva*. Like *pūrva* are declined एव, अस्ति, दक्षिण &c. एव

is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन् । त्वय् and स्य are both *adanta* i. e. end in short *a*; and are synonymous with अन् । Those which end in consonants will be treated later on.

C.—DECLENSION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरसन्यतरस्याम् (7-2-101). अजाग्रो विभक्तो । Substitute *jaras* for *jará* before a case-suffix with an initial vowel पदाकृषिकारे तस्य च तदन्तस्य च । Within the jurisdiction of *pada* and *aúga*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jará*, is also true of what ends with *jará*. But if it be urged that *jaras* should take the place of the whole word, *nirjara*, as enjoined by No. 48; it cannot hold good, because निर्दिष्यमानस्यादेशा भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jará* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jará* with the long *a*; but not of *jaru* with the short *a*. This objection is thus answered—
एकदेशविकल्पनन्यर्थात् । What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. s. निर्जरः । 1. d. निर्जरसा, निर्जरसः । 2. s. निर्जरस्म । 2. d. निर्जरसा । 2. p. निर्जरसः । 3. s. निर्जरसा । 3. d. निर्जराभ्याम् । 3. p. निर्जरे:, &c. It is declined like Ráma before suffixes beginning with consonants.

No. 246.—पददर्शेमासृहृचिशसन्ध्यन्दोषन्यकङ्ककुदचासङ्क्लस्प्रभितु (6-1-63). पाद, दन्त, नासिका, मास, हृदय, निशा, असज, यूध, देष्ट, वक्त, शक्त, उदक, आय, एवं पदादयश्रादेशाःस्यः शसादो वा ॥ When *sas*, &c. follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násiká* (the nose); *más* for *mása* (a month); *hrid* for *hridaya* (the heart); *niá* for *niádá* (night); *asan* for *asrij* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakan* for *yakri* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *āsan* for *āsy* (mouth).

1st case पाठः, पादौ, पादाः । 2nd case पादम्, पादो, पादान् or पदः ।
3rd case पदा or पादेन, पादाभ्याम् or पदभ्याम्, पादैः or पर्द्धिः, &c.

1st case मासः, मासौ, मासाः । 2nd case मासम्, मासो, मासान् or
मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = मास्याम् । (Here,
rū for *s* by No. 133, *y* for *ru* by No. 136 and elision of *y* by No. 140).
3. p. मासिः or मासि । 4. s. मासे, or मासाय, मास्याम्, &c.

1st case दन्तः दन्तौ, दन्ताः । 2 c. दन्तम्, दन्तो, दन्तान् or दतः । 3. s.
दता or दन्तेन । 3. d. दत + भ्याम् = दध्याम् (*d* for *t* by 87, because *danta*
is named *pada* before *bhyam*, &c. by No. 172). In *datāh*, *datā*, the
substitution of *jaś* does not take place; because inflective bases are
called *bha* before *yachādi* suffixes by No. 173.

1st case—यूषः, यूषी, यूषाः । 2. c. यूषम्, यूषी, यूषान् or यूषन् यस् ।
This form seeks the aid of the following.

No. 247.—अल्लेषोनः (6-4-134). अङ्गावध्योःसर्वनामस्थानयज्ञाति
स्वादिपरो यो-न् तथाकारस्य लोपः स्यात् । The short *a* of *an*, the last syllable
of an inflective base is elided before case-suffixes beginning with
y or *a* vowel and not being *sarvanāmasthāna*. Hence, यूषन् + अस् । The
n after *sh* will be changed to the cerebral by the following rule.

No. 248.—रषःभ्यां नेणः समानपदे (8-4-1). In the same *pīda*
or finished word, *n* following *r* or *sh* is changed to the cerebral. Hence
2. p. यूष्यः । 3. s. यूष्या । 3. d. यूषन् + भ्याम् । The *n* in this form is elided
by the next rule.

No. 249.—न लोपः प्रतिपदिकान्तस्य (8-2-7), प्रतिपदिक संज्ञकं यत्
परं तदन्तस्य नस्य लोपः स्यात् । The final *n* of a *Pratipadikā*, when it
attains to the designation of a *pada* is elided. When the suffixes
following a crude form (*Pratipadikā*) are elided, or when a crude form
is called a *pada* by No. 172, this rule applies. Hence, we have 3. d.
यूषभ्याम् । 3. p. यूषमिः । 7. s. यूषन् + फः । This form calls for the
optional elision of *a* in accordance with the following.

No. 250.—विभाषा फिश्योः (6-4-136). The short *a* of *an* (see
No 247) is optionally elided before *ni* and *ś*. Hence 7. s. यूष्या or
यूष्यः । The other words of Rule 246 will be declined in their proper
places. द्वयोरह्राभ्यो, द्वाहः (lasting two days). This is declined like
Rāma, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविसाधूर्बस्याहृष्ट्याऽहनन्यतरस्यां हो (6-3 110). *Ahan* is optionally the substitute of *ahna* before the suffix *ni*, when it occurs in a compound preceded by a numeral, or by *vi* or by *sáya*.

द्वाह + दि = द्वाह + दि or द्वाहन + दि = द्वाहे (Guna) or द्वाहनि or द्वाहि (250). आहः सायः = सायाहः: (evening). 7. s. सायाहे or सायाहि or सायाहनि। विगतमहार्ष्यतः: (the past day). 7. s. अहे or अहि or अहनि। Now we come to the declension of bases ending in long *a*.

D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं पातोति विश्वपाः (the Preserver of all, God).

No. 252.—दीर्घाज्जसि च (6-1-105). When *jas* or *ich* (letters of *ich* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपी (*vridddhi*, 69) in 1. d.

1. p. विश्वपाः (73). 2. s. विश्वपाम् (237). 2. d विश्वपी । 2. p. विश्वपा + अस् । *Vishvapā* being called *bha* by No. 173, the long *a* of *pā* is elided by the next rule.

No. 253.—आतो पातोः (6-4-140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *bha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्वप + अस् = विश्वपाः । 3rd case विश्वपा, विश्वपाभ्याम्, विश्वपाभ्यामिः । 4th case विश्वपे, विश्वपाभ्याम्, विश्वपाभ्यः । 5. s. विश्वपः । 6. s. विश्वपः । 6. d. विश्वपोः । 6. p. विश्वपाम् । 7. s. विश्वपि । 7. p. विश्वपासु । Voc. sing. हे विश्वपाः, एवं शङ्खप्रभादयः । In the same way *śauṅkhadakmá*, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *vishvapā*. 1st case हाहाः: हाहेः, हाहाः: । 2. c. हाहाम्, हाहामिः । 4 हाहे (*vridddhi*) हाहाभ्याम्, हाहाभ्यः । 5 हाहाः: (73), हाहाभ्याम्, हाहाभ्यः । 6. c. हाहाः, हाहेः (*vridddhi*) हाहाम् । 7. c. हाहे (Guna) हाहेः हाहाम् ॥

E.—DECLENSION OF WORDS CALLED *ghī* (see No. 170).

Ex. वृति = Vishpu. 1. s. वृति: (183, 109). वृति (234). 1. p. वृतिस = वृते + अस् (227) = वृतयः (65). 2. s. वृत्यम् (237). 2. d. वृति । 2. p. वृतीन् (234, 238). 3. s. वृति + टा, *áñ* is an old name of टा.

No. 254.—आङ्गो नास्त्रियाम् (7-3-120). *Ná* is the substitute of *ā* coming after a base named *ghí*, but not in the Feminine. Hence, 3. s. हृरिणा (248). 3. d. हृरिभ्याम् । 3. p. हृरिभिः । 4. s. हृरि + णे = हरे + ए (229) = हरये (65). 4. d. हृरिभ्याम् । 4. p. हृरिभ्यः । 5. s. हृरि + डभिः । Then

No. 255.—ठसि कुसोष्ठ (6-1-110). When *eu* is followed by the short *a* of *uasi* and *uas*, the form of the prior is singly substituted for both. Hence हरे + आस् (229) = हरेस् = हरेः (133, 109). 5. d. हृरिभ्याम् । 5. p. हृरिभ्यः । 6. s. हरेः । 6. d. हर्याः (*yan*). 6. p. हृरीणाम् (221, 242 and 239). 7. s. हृरि + णे = हर + णी (217) = हरी (69). 7. d. हर्याः । 7. p. हृरिषु (243). Voc. हे हरे (226) हे हरी, हे हरयः । In the same way decline कवि (a poet), श्रोपति (Lord of Fortune), रघि (the sun), अग्निं (fire), आरि (a foe), आलि (a black bee), &c., &c.

Ex. सखि (a friend).

No. 256.—आनहं सो (7-1-93). *Anaū* is the substitute of the base *sakhi*, when *su*, other than the vocative, follows. Thus: सखन् + स । *Anaū* by Maxim. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—सर्वनामस्यानेचासंबुद्धो (6-4-8). The penultimate letter of a base ending in *n* is lengthened, when a *sarvanámaasthána* not being *sāmluddhi*, follows. Hence, सखान् स् । Now the *s* being a unilateral suffix (see No. 174) is elided by the next rule.

No. 258.—हल्लवाक्यो दोर्घात् सुनिश्चएकं हल् (6-1-68). There is elision of the suffixes, *su*, *ti* and *si* (the last two being verbal), when reduced to the unilateral form after what ends in a *hal* or *uu* or *ap*. Hence, सखान् = सखा (249). 1. d. सखि + णी ॥

No. 259.—सख्यरसम्बूद्धो (7-1-92). When the *Sarvanámaasthána* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *ṇit*, i. e. what has an indicatory *ṇ*. Hence the suffixes, णी, जस्, आस्, णीट are *ṇit* after *sakhi*. The office of *ṇit* suffixes is stated below.

No. 260.—अव्वोडिपृति (7-2-115). जितिणिति च पेरःजन्माहृस्य दृच्छः खात् । *Vriddhi* is the substitute of a base ending in a vowel, when *ṇit* or *ṇit* suffixes follow. Hence, सखे + णी = सखायो (echo). 1. p. सखायः । 2. s. सखायम् । 2. d. सखायो, सखीन् (234, 238). 3. s. सखा (61). 3. d.

सखिभ्याम् । 3. p. सखिभिः । 4. s. सख्ये, सखिभ्याम्, सखिभ्यः । 5. s. सखि + छषि = सख्य + अस । After *yasya* has taken place, the next rule applies.

No. 261.—**व्यत्यात्परत्वा** (61-112). Short *u* is the substitute of the suffixes *uasi* and *uas* coming after the syllables *khi* and *ti* (long and short), for the final vowels of which *yasya* has been substituted. (i. e. after *khy*, *ty*). By Maxim. 47, *u* is used instead of the initial vowel of *uasi* and *uas*. Hence, 5. s. सख्यः । 5. d. सखिभ्याम् । 5. p. सखिभ्यः । 6. s. सख्यः । 6. d. सख्योः सखीनाम् (221, 242). 7. s. सख्यो (216, 61). 7. d. सख्यः । 7. p. सखिष्टु व॒क्त्वा सख्ये (226). पति—master. This word is not *ghī* in the simple form (170 a). Hence *yasya* instead of *Gupta* is used in its declension. Thus 3. s. पत्या । 4. s. पत्ये । 5 and 6. s. पत्युः (261). 6 and 7. d. पत्योः । 7. s. पत्यो (216); the rest like *Hari*. But in a compound, 3. s. भूपतिना । 4. s. भूपतये, &c.

Ex. शेषमः सखा, सुमखा (a beautiful friend). 1. d. सुसखायै । 1. p. सुसखायः, अनहू णिदुक्त्वावयोराहूत्वात्तदन्तेऽपि प्रवृत्तिः, समुदायस्य सखि रूपत्वा भावादसखीति चिसंज्ञा, व्यत्यादित्युत्वं न ॥ The substitute *anāu* and the change of the status of the *sarv*. suffixes to that of *pit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhi*) is quite different from the simple *sakhi*; hence the compound is called *ghī* (the limitation असखि being quite inopportune) and No. 261 cannot apply. Hence 3. s. सुसखिना । 4. s. सुसख्ये । 5 and 6. s. सुसखेः । 7. s. सुसख्यो, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा व्यय = परम सखा (he who has the most excellent friend or a bosom friend). स-खोमतिक्रान्तोःतिलक्षिः (superior to or surpassing a female friend). 1. d. अतिसखायै, परमसखायै, अतिसखी, गोणस्तोऽप्यनहू णित्ये प्रवृत्तते । In परम सखा, the word *sakhi* has lost its independent character, still the substitute *anāu* and the characterisation of *sarvandimaasthān* suffixes as *pit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिसखिः is wholly declined like *Hari*.

F.—DECLEMNSION OF NUMERALS ENDING IN SHORT i.

कति (how many?) is a true plural. Hence, 1. p. कतिकास *kati* being named *shat* by No. 176, the suffix *jas* as well as *as* is elided by No. 203, and the *luk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do (प्रत्ययलोपेऽ); be-

cause No. 179 forbids such a course. Hence *kati* cannot be affected by *guna* in accordance with No. 227. Thus 1. p. कति । 2. p. कति । 3. p. कतिभिः । 4. p. कतिभ्यः । 5. p. कतिभ्यः । 6. p. कतीनाम् । 7. p. कतिषु ॥

Ex त्रि (three). 1. p. त्रि + जस् = त्रे + अस् (227) = त्रयः (65).
2. p. त्रि + जस् = त्रीन् (234, 238). 3. p. त्रिभिः । 4. p. त्रिभ्यः । 5. p. त्रिभ्यः । 6. p. त्रि + आम् ॥

No. 262.—त्रेत्यस्य (7-1-53). Substitute *traya* for *tri* before ाम्. Hence त्रयानाम् (221, 242, 239). 7. p. त्रिषु । गीणत्वेऽपि । Also when *tri* occurs at the end of an attributive Comp. •

Ex. द्विःयानाम् (of those who have three dear friends). द्वि = two, is dual and used as a Pronominal.

No. 263 —त्यादीनामः (7-2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विपर्यन्तानामेवेदिः । The great Commentator wills that the list shall not extend beyond *dvi*. Hence, 1 and 2. d. द्वि + आ = द्वि + ओः = द्वो । 3, 4, 5. d. द्वि + भ्याम् = द्वाभ्याम् (240). 6 and 7. d. द्वि + ओम् = द्वि + ओःस् = द्वि + ओम् (231) = द्वयेः 2. द्वाप्रतिकातो = अतिद्विः (excelling the two) like *Hari*. ओडुलोनामिः (a descendant of *Uduloman*).

1. s. ओडुलोनामिः । 1. d. ओडुलोनामी । 1. p. उडुलोनामः ॥
2. s. ओडुलोनामिम् । 2. d. ओडुलोनामी । 2. p. उडुलोनामान् ॥

लोकाऽपत्येषु बहुतु, अकारो वत्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form उडुलोनाम् is declined, and in singular and dual ओडुलोनामि which resembles *Hari*.

C.—DECLENSION OF WORDS ENDING IN LONG i.

Ex. वातप्रमीते, वातप्रमी 'out-running the wind ; an antelope.'
1. s. वातप्रमीः । 1. d. वातप्रमी (No. 234 does not apply here, because No. 252 prohibits its operation ; hence No. 267 applies). 1. p. वातप्रम्यः ।
2. s. वातप्रमीम् (237). 2. d. वातप्रमी । 2. p. वातप्रमीन् । 3. s. वातप्रम्या,
वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्ये, do. वातप्रमीभ्यः, 5th वातप्रम्यः do. do.
6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आम् = वातप्रम्याम्, 7. वातप्रमां, do. वात-
प्रमीषु. (243). 7. s. वातं प्रमा, अकः सवर्णं ।

क्रिबन्तवातप्रमीशब्दस्य तु आमि शसिडो च विशेषः, वातप्रम्यम् वातप्रम्यः,
वातप्रम्यः; यरनेकाच इति यथा । The word *vālapramī*, when it ends in

kvip, forms. 2. s. वातप्रस्थः । 2. p. वातप्रस्थः । 7. s. वातप्रस्थि, in accordance with No. 267. The 1st *vātaprāmī* ends in the *uṇad*, suffix ण् (वातप्रमीः Rule 1, Chapter IV. *uṇadi*).

In the same way are declined यदी (यत्त्वनेनेति = a path). यदी (पातिलोकमिति = the sun) &c.

बहुः प्रयसो यस्य सबहुश्रेयसी, 'he who has many excellent qualities'; like *nadi*. We have, 1. s. बहुश्रेयसी, (No. 258). 1. d. बहुश्रेयस्या (61). 1. p. बहुश्रेयस्यः । 2. s. बहुश्रेयसीम् । 2 p. बहुश्रेयसीन् । 3. s. बहुश्रेयस्या (61). 3. d. बहुश्रेयसीम्याम् । 3. p. बहुश्रेयसीभः । 4. s. बहुश्रेयसी + दे = बहुश्रेयसी + आद् + दे (223, the *śit* suffixes of *nodi* are enlarged by *āt*, hence) बहुश्रेयसी आ, ए.; to this form, the next rule refers.

No 264.—आटज्ञ (6-1-90). आटोऽविपरेश्चिरेकादेश स्यात् । *Vridhī* is the single substitute, when *ach* follows *āt*. Thus = बहुश्रेयसी + ए = बहुश्रेयस्यै (*yan*).

5 and 6. s. बहुश्रेयस्याः (*āt, vridhī; yan*), 6 and 7. d. बहुश्रेयस्यैः । 6. p. बहुश्रेयसीनाम् (221). 7. s. बहुश्रेयस्याम् (214). 7. p. बहुश्रेयसीषु ॥

No. 265.—अम्बार्यनद्योऽहस्यः (7-3-107). The short vowel is the substitute of words meaning *umbá* (a mother) and of *nadi*, when the vocative *su* follows.

Hence, से बहुश्रेयसि.

Ex. कुमारोमिळ्ठन कुमारोवावरन वा ब्राह्मणः कुमारी । 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kumári*. This verbal suffix entirely disappears leaving the base bare.

1. s. कुमारी (258). 1. d. कुमारी + ओः । Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिन्तुधातुभ्यां ष्टोरियहवह्नैः (6-4-77). धनुप्रत्यान्तस्य वर्णां वर्णान्तस्य धातोर्वृ इत्यस्य चाङ्गस्येयहवह्नैः स्तोऽजादौ प्रत्ययेपरे ॥ Of verbal bases ending in the suffix *śnu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *bhu*, *iyan* and *uvāñ* are the substitutes; when an affix beginning with a vowel follows. Now in the case of *kumári* consisting of more syllables than one, this general rule gives way to the next special-rule of the *apaváda* nature.

No. 267—एरनेकाचोऽप्योगपूर्वस्य (6-4-82). धात्वयवसंयोगपूर्वां न भवति यद्वयंस्तदन्ता यो धातुस्तदन्तस्यानेकाचोऽप्यस्य यादजादौ प्रत्ययेपरे ॥

Yan is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yan*—कुमार्या, 1. *p.* कुमार्यः; *voc. sing.* हे कुमारि (265), 2. *s.* कुमार्यम्। 2. *p.* कुमार्यः। 4. *s.* कुमार्यै। 5. and 6. *s.* कुमार्याः। 6. *p.* कुमारीणाम्। 7. *s.* कुमार्यांम्। 7. *p.* कुमारीषु प्रथी, a genius, is thus declined—1. *s.* प्रथीः। 1. *d.* प्रथी। 1. *p.* प्रथः। 2. *s.* प्रथम्। 2. *d.* प्रथी। 2. *p.* प्रथः। 7. *s.* प्रथिः। the rest like *vataprami*. Note that *kumári* in spite of losing its independent character is still declined like *nádi*.

Ex. उचो 'one who leads up, a rescuer,' 1st sing. उचोः उचो॒। धातुना संयोगस्य विशेषणाटिहस्यादेवयत्। The compound consonant as mentioned in Rule No. 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एवं प्रामाणी॑। In the same way *grámanī*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुधियो 'two prosperous men'; here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्वदस्य यण नेव्वते। It is the wish of the great Commentator that *yan* shall not be the substitute of what is preceded by something else than *gati* (25a) and *Káraka*.

Hence, शुद्धधियो 'two men of pure minds,' परमधियो 'two men of great intellect.'

No. 268.—न भूसुधियो (64-85). *Yan* is not the substitute of *bhu* 'to exist' and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः। 1. *d.* सुधीयो (266). सखायमिच्छतीति॒ सखीर्यति॒, ततः॒ क्रिप् (सखो॑) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा॑। 1. *d.* सखायी॑। 1. *p.* सखायः। *voc. sing.* हे सखो॑; अभि॒ पूर्वरूपात्परत्वाद्यग्निग्राम्ये॒ ततोऽपि॒ परत्वात्सख्युरसम्बुद्धो॑, इति॒ प्रत्यज्ञते॑। By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सखायम्, 2. *p.* सख्यः (267). Use *yan* (267) in the rest of the declension of this word.

सहयेन वस्ते॒ सखः॒, तमिच्छतीति॒, सखो॑: 'who wishes for what is in the sky.' सुतमिच्छतीति॒ सुतो॑: 'who wishes for a son.' सुखमिच्छतीति॒

मुखी 'a pleasure seeker.' 1. d. सख्या, मुत्या, मुख्या । 5 and 6. s. सख्यः, मुत्यः, मुख्यः (No. 261).

H.—WORDS ENDING IN SHORT u AND SHORT ri.

शंभु (*Siva*) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भातु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्रोष्टु 'a jackal' is treated as one ending in *ri* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—हृज्ञवत्क्रोष्टुः (7-1-95). The form *kroshtri* is like *krosh-ri* before *sarvanāmauñthan* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroshtri* in the 1st and 2nd case. Thus by No. 228 क्रोष्टु becomes क्रोष्टर (44), but the following rule provides for the nom sing. otherwise.

No. 270.—ऋदुयनस्पुरदंसोनेहसो च (7-1-94). *Anaū* is the substitute of words ending in short *ri*, of *us̄inas*, 'the regent of the planet Venus,' of *purudansas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्रोष्टन + स ॥

No. 271.—अत्यन्तव्यस्पृनपृनेष्टत्यष्टकन्दोत्पोत्पश्चास्त्याम् (6 4-11). The penultimate letters of these—*ap*, water; what ends in *trin* or *trich*; *svasti*, a sister; *naptri*, a grandson; *neshtri*, an officiating priest; *twashtri*, a carpenter; *kshatri*, a charioteer; *hotri*, a Rigvedi priest; *potri*, a priest; *prāśastri*, a ruler;—is lengthened, when a *sarvanāma* suffix excluding *sambudhi* follows. Since *krōshtri* ends in *trich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. s. क्रोष्टरा । 1. d. क्रोष्टरी (228 and 271). 1. p. क्रोष्टराः । 2. s. क्रोष्टरम् । 2. d. क्रोष्टरी । 2. p. क्रोष्टु + शस् । *Kroshtri* does not assume the *trich* form before *śas*, hence by No. 234 and 238, we have क्रोष्टन् । 3. s. क्रोष्टु + टा । then,

No. 272.—विभाषा तृतीयादिव्यचि (7-1-97). *Kroshtri* is optionally *krōshtri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टु + आ=क्रोष्टा in 3. s. or क्रोष्टुना । 3. d. क्रोष्टुभ्याम् । 3. p. क्रोष्टुभिः । 4. s. क्रोष्टे or क्रोष्टवे (229). 5. s. क्रोष्टु + हसि—to avoid *ya*—we have the next rule.

No. 273.—ऋत उत् (6-1-111). ऋदन्तात् डिक्षोरति परे उकार एकादेवः स्वात् । Short *u* is the single substitute, when the *a* of *nasī* and *nas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्रोष्टुरस्.

No. 274.—रात्सत्य (४-२-२५) रेकात्संयोगान्तत्व ससैव लोपो नान्यत्व ॥ रेकत्व विसर्गः । When *s* at the end of a compound consonant follows *r* in the same; it is elided, but any other letter under the same conditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by a *visarga* (109). Thus 5 and 6. *s. क्रोष्टुः* or *क्रोष्टं* । 6 and 7. *d. क्रोष्टोः* or *क्रोष्टोः* । 7. *s. क्रोष्टर्* or *क्रोष्टा* । 6. *p. क्रोष्टु + आम्* । आमि परत्वान्तवद्वद्वचे प्राप्ते ॥ नुमचित्वद्वद्वादेयो नुट पूर्वविप्रतियेषन् ॥

Here by virtue of *ām*, two rules No. 272 and 221 come into effect at the same time; then by the Law of Opposition, No. 58, preference is given to No. 272. But Pāṇini says: * Let by the opposition of a preceding rule (contrary to No. 58) *nuṭ* be used in preference to *num*; the aphorism *achi ra rita* (No. 282) and *trijyat* form No. 272. Thus 6. *p. क्रोष्टुनाम्* । Now we come to the declension of bases ending in long *u*.

I.—Long *u*, *ri*, *lri*, &c.

Ex. हृष्टु (a celestial musician). 1st हृष्टः; हृष्टी, हृष्टः; 2nd हृष्टम् हृष्टी, हृष्टन् । *Yan* is used in all cases.

Ex. अतिच्छु (victorious over armies) is declined like *nadi*. Hence, voc. *s. हे अतिच्छु* (265). 4. *s. अतिच्छ्वे* । 5 and 6. *s. अति च्छ्वाः* । 6. *p. अतिच्छूनाम्* । Ex. खलपू (a sweeper). 1. *s. खलपूः* ॥

No. 275.—ओः सुषिं (6-4-83). धात्ववद्वसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुन्ददन्तस्यानेकाचोऽहृत्य यण् स्वादजाती सुषिः । गतिकारकेतर पूर्येषदस्य यण् न अते ॥ When a *sup* suffix beginning with a vowel follows; *yan* is the substitute of an Inflective base that consists of more syllables than one, and ends with a verb; provided that the verb ends in the letter *u* not preceded by a conjunct consonant forming a part and parcel of it. *yan* is not intended, when something else than a prefix or a case is attached at the beginning of a verbal word. And since *khala* is here a case 'Kāraka,' we have by employing *yan*, 1. *d. खलपूः* । 1. *p. खलपूः*, &c.

In the same way मुलः: 'a good reaper!' Why 'that...consists'? Witness the Monosyllabic Form मूः, मुवौ, मुवः ।

Ex. वर्षपूः: (a frog); to avoid *uvañ*, the following special rule was framed.

No. 276.—वर्षाभ्यात् (6-4-8) *Yan* is the substitute of this form before a *sup* suffix beginning with a vowel. Hence, वर्षाभ्यौ, वर्षाभ्यः, &c.

अन्तृदम्भजम्बुकफूकर्कन्तूटिपूरित्युगाटिसूचेण व्युत्पादितः ॥ दृभी यन्ते
 'to wind round.' दृमतीति दृमूः (a snake). अतिक्षम्यने (to bind).
 अन्तीति अन्तृः (a tie). जसुश्रदने (to eat). जम्बः (Indian fruit,
jāmūn). कफलात्मति कर्मन् (phlegmatic) दिधि विये स्यतिलक्षति, विधितः
 (losing courage or presence of mind). कर्क दधातीति कर्कन्तृः (the jujube
 tree)—all these words end in *kū*, a *unādi* suffix. 1. d. दृम्यो । 1. p.
 दृम्यः । 2. s. दृम्मूः; the rest like *Huhu*. दृच्छित नान्तेहिंसार्थं उव्यये भुवः
 विव्यप् । The word दृन्तृ 'the thun lerbolt' is formed of the indeclinable
drin 'injury' and *bhu* 'to be' followed by *kvip*. दृन्कर पुनः पूर्वस्य भुव्रा याण्
 वत्तयः । *Yap* is the substitute of *bhu* preceded by *drin* 'injury' *kara*
 'hand' *punah* 'again.' Hence, 1. and 2. d. दृम्यो । 1. p. दृम्यः; the
 rest like *khalapū*. फरभूः 'a fingernail' makes 1 and 2. d. करम्यो and
 1. p. करम्यः, पुनभूः (regenerated). पुनभ्यो, पुनभ्यः । धातु 'the Supreme
 Cherisher' makes 1. s. धाता (Nos. 270, 271, 258, 249). 1. d. धातारो
 (228, 271). 1. p. धातारः । Voc. sing. हे धातः (228, 258, 109).

ऋण्याच्यत्य यात्वं वाच्यम् । Let it be stated that *n* cerebral is used
 in place of *n* dental coming after *ri* long or short. Hence, 6. p. धातूणाम्
 (221, 242). In the same way are declined, *naptri* &c. of No. 271.
पितृ 'a father' makes 1. s. पिता । 1. d. पितरो । 1. p. पितरः । 2. s. पितरम् ।
 2. p. पितृन्; the rest like (धातु). *Pitrī* does not come within the
 operation of rule 271, and likewise जामातृ 'a son-in-law.' भातृ 'a
 brother, &c.' are not amenable to it. नक्षाटिपहाणव्युत्पत्तिपत्रेनियमार्थम् ।
 Granting that *pitrī* &c. are formed by the same *unādi* suffixes that are
 employed to form *naptri* &c. mentioned in Rule No. 271, the citing of
 these alone in No. 271, determines that those *pitrī* &c. are excluded
 from the operation of it.

Ex. न 'a man' makes 1. s. ना । 1. d. नरो । 1. p. नरः । voc. sing.
 हे नः ॥

No. 277.—न च (6-4-6). The vowel of *nri* is optionally lengthened
 before *nām*. Hence, नणाम् or नणाम् ॥ .

The imitative forms of the verbal roots कृ 'to scatter' and तृ
 'to float' are *kṛi* and *tṛi*, being actually the original forms of them,
 and either *it* or *yap* is made use of in declining them. Thus 1. s. कौः ।
 1. d. किरौ । 1. p. किरः । 1. s. तीः । 1. d. तिरौ । 1. p. तिरः; the rest
 like *gir*. Alternatively, कौः, क्रौ, तौः । 2. s. कृम् । 2. d. क्रौ । 2. p. कृन् ।
 3. s. क्रा । 4. s. क्रे, &c.

The imitative forms गम्लू, शक्लौ make 1. s. गमा शका (No. 270).
 1. d. गमलौ, शकलौ (here Guṇa by No. 228 is followed by *l* by No. 44).
 1. p. गमलूः, शकलूः । 2. s. गमलम्, शकलम् । 2. p. गम्लून्, शक्लून् । 3. s. गम्ला,
 शक्ला । 4. s. गम्ले । 5 and 6. s. गम्लुः, शक्लुः, &c.

Ex. से makes 1. s. से । 1. d. सयौ । 1. p. सयः, &c. Likewise स्मते:
 स्मतयौ, स्मतयः । Ex. गो 'a bull.'

No. 278 a.—गोतोणित् (7-1-90). The *savandma* suffixes coming after the word *go* are like *ṇit* suffixes. ओतोणिर्दति चाच्यम् । Let them be called *ṇit* after *o* in general, i. e. after words ending in *o*. By 'like *ṇit* suffixes' it is to be understood that they exercise the power of *ṇit* suffixes (see No. 260). Hence, गो + सु = गोस् = गोः । 1. s. गो +
 औ = गावौ । 1. d. गावः । 1. p.

No. 278 b.—गोतोम् गोसेः (6-1-93). Long *a* is singly substituted, when the vowel of *am* or of *as* follows *o*. Hence, 2. s. गा + औम् = गाम्; गा + औस् = गाः । 3. s. गवा । 3. d. गोभ्याम् । 3. p. गोभिः । 4. s.
 गवे । 5 and 6. s. गोः (255). 7. s. गविः । 6 and 7. d. गवेः (65, 109).
 6 and 7. p. गवाम्, गोषु । Likewise सुधौ (the beautiful sky) सुयावै,
 सुयावः ॥

Ex. रै—wealth.

No. 279.—रायो हलि (7-2-85). Long *a* is the substitute of *rai* before a case-suffix beginning with a *hal*. Hence, रा: । 1. s. रै + औ = गवी । 1. d. रायः । 1. p. रायम् । 2. s. रायः । 2. p. रायः । 3. s. राभ्याम् ।
 3. d. &c.

Ex. ग्लौ (the moon), makes 1. s. ग्लौः । 1. d. ग्लावौ । 1. p. ग्लावः ।
 2. s. ग्लावम् । 2. d. ग्लावौ । 2. p. ग्लावः । 3. s. ग्लावा । 3. d. ग्लाभ्याम् ।
 4. s. ग्लावे । 5 and 6. s. ग्लावः । 6 and 7. d. ग्लावेः । 7. s. ग्लावि ।
 7. p. ग्लेषु ॥

CHAPTER IX.

DECLINATION OF FEMININE WORDS.

रमा—Ramā.

1. s. रमा + स् = रमा (258). 1. d. रमा + शी (199) = रमार्ह = रमे (66 a). 1. p. रमा + ज्ञे = रमाः (73).

By No. 233, *e* is the substitute of *Ramā* ending in *ap*, when the Vow. *su* follows, and by No. 244, the *su* is elided. Thus we have

Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाम् । 2. d. रमे । 2. p. रमाः । *Ekār* being the substitute of *Ramā* before *ān* by No. 232, we have 3. s. रमया । 3. d. रमायाम् । 3. p. रमायिः । 4. s. रमा + याद + डे (२२४) = रमायाद = रमायै (६९). 4. d. रमायाम् । 4. p. रमायः । 5th रमायाः, रमायाम्, रमायः । 6th रमायाः, रमेयोम् (२३२) = रमयोः रमायाम् (२२१). 7. s. रमायाद + आम् = रमायाम् (२१४). 7. p. रमाम् ॥

Note that the *ñit* suffixes of a feminine ending in *āp* are always augmented by *yat*. ‘एवं दुर्गादयः’ in the same way, *Durgā*, &c.

Ex. सर्वा, the feminine of सर्व ‘all,’ is thus declined—1st सर्वा, सर्वै, सर्वाः । 2nd सर्वाम्, सर्वै सर्वाः । 3. s. सर्वया । 4. s. सर्व + स्याद + डे (the *āp* of *sarvā* is shortened, and *syaṭ* is prefixed to *ñit* by No. 225) = सर्वस्यै । 5. s. सर्वस्या । 6. s. सर्वस्याः । 6 and 7 d. सर्वयोः । 6. p. सर्वासाम् (२१९). 7. s. सर्वस्यात् (२२५, २१४). 7. p. सर्वासु ॥

Ex. उत्तरपूर्वा (the north-east quarter). By No. 156, the word *púrvā* is optionally a Pronominal in a *bahuvrihi* compound denoting a cardinal point; hence the compound can be declined either as *sarvā* or as *Ramā* before *ñit* suffixes. Thus in 4. s. we have उत्तरपूर्व्यै or उत्तरपूर्वस्यै । When the compound does not denote *antarḍalu*.—Intermediate space—it is declined exactly like *Ramā*; as योत्तरा, सापूर्वा यस्या उन्मुखायास्यैउत्तरपूर्वायै (a lunatic female to whom north and east are as one).

Since what ends in *tiya* is optionally a Pronominal (तीयस्य छित्सुवा) before *ñit* suffixes, we have 4. s द्वितीयस्यै, द्वितीयै । 5 and 6. s. द्वितीयस्या: द्वितीयःया: । 7. s. द्वितीयस्याम्, द्वितीयायाम्, &c., the rest like *Ramā*. In the same way तृतीया ॥

अम्बार्देनद्योहृस्य: No. 265, gives us हे अम्बा हे अक्षु चे प्रल्ल (O mother !). But we cannot shorten the final long *a* of words ending with *dā*, *lā*, *kā*, not forming a compound consonant. Hence, हे अम्बाले, चे अम्बाते, हे अम्बिके ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरसे (२४५ = शीभायात्यरत्वा ज्ञारस्, by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the *śi* (शी) form. 1. p. जराटः । 2. s. जरसम् । 6. p. जरसाम्, &c., पक्ते हलादी च रमावत् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *násikā* before *śas*, &c. (२४६). Thus 2. p. नसः । 3. s. नसा । 3. d. नोभाम् (१७२, १३३, १३५,

66 a) &c. पक्षे सुटि च रमावत् । Like *Ramá* in the alternative case, before *sut* and the 1st five suffixes. By the same aphorism No. 246, निश्च is used or *nishá* before *sás* &c. Hence 2. p. निश्चः । 3. s. निश्चा । 3. d. निश्च+भ्याम् । *Nis* being called a *pida* before *bhyám* and the like, *s* is changed to the cerebral by the following rule.

No. 280.—ब्रह्म भ्रज सज्ज मज्ज यज राज भ्रजस्त्वाम्: (8.2-36 = अनि पदान्ते च). When *jhal* follows, or at the end of a *pada*, *sh*, cerebral is the substitute of *vroscha* ‘to cut’ *bhrasya* ‘to fry’; *arij* ‘to create’; *mrij* ‘to rub’ *yaj* ‘to worship’; *raja* ‘to shine’; *bhrája* ‘to shine’ and of what ends in *ch* or *s*. Hence, निश्च+भ्याम् = निद्याम् (87). 3. p. निहिः । 7. p. निश्चसु = निद्यसु or निद्य + धुद् + सु (10²) = निद्यसु or निद्यस्तु (92).

Some say that Rule 280 relates to verbs only, since the word *dhatoḥ* can be supplied in it from दादेपत्तोर्धः (8.2.32). According to them, निद्याम् &c. (87) and निच्छु (87, 85, 92) मांसपृष्ठनासानूनां, मांस्, एत्, स्वयावाच्याः शसादेवा । Of *mánsa* (flesh), *prilandā* (an army) and *sáná* ‘a table land’ there are *máns*, *prit* and *sná*, respectively, whence *sas*, &c follow. Hence 2. p. एतः । 3. s. एता । 3. d. एद्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *sut* like *Ramá*.

Ex. गोपा (a milkmaid) like *visvapá* (मतिः प्रायेण हरिवत् *mati* (reason) is in most cases declined like *Hari*). Thus 1. s. मतिः । 1. d. मती । 1. p. मतयः । 2. s. मतिसः । 2. d. मतीः । 2. p. मतीः (238 does not apply). 3. s. मत्या । 3. d. मतिभ्याम् । 3. p. मतिभिः । It is optionally *nuñi* before *nit* suffixes (see 169). Hence, 4. s. मत्ये or मतये । 5 and 6. s. मत्याः, मतेः । 7. s. मत्याम्, मती (215). In the same way are declined *śruti*, *smriti*, &c.

No. 281.—त्रि चतुरोः स्त्रियांतिसूचतसु (7.2.99). *Tisri* and *chatarī* are respectively used for *tri* ‘three’ and *chatur* ‘four’ in the feminine, when *sup* suffixes follow.

No. 282.—अविर ऋतः (7.2.100). *R* is the substitute of the *ti* of these before a vowel; hence तिसः । 1 and 2 p. तिस्त्रिः । 3 p. तिद्युमः 4 and 5 p.....By नुमत्विर । *Nuñi* is used before *ám* coming after these, and then the following rule applies.

No. 283.—नतिसु चतसु (6.4.4). *Tisri* and *chatarī* are not lengthened before *ám*; hence, तिस्त्राम्, in 6. p. तिस्त्रु, in 7. p. प्रियास्त्रय स्त्रीणि द्वा प्रस्ताः सा प्रियत्रिः मतिवत् (she who loves three) like *mati*. आमि

तु प्रियत्रयामिति विशेषः । It specially makes *priyatrayāñom* in 6. p. प्रियत्रिस्त्रीयम् स इति विशेषे तु प्रियत्रिस्त्री (he who has three sweet-hearts; 270 and 257, 258, 249). 1. d. प्रियत्रिस्त्री (282). 1. p. प्रियत्रिस्त्री, &c.

Ex. द्वि (two). To this the feminine termination *ाप* is added after the operation of Rule No. 263. Hence, दृ + आप = द्वृाप makes 1 and 2. d. द्वृ॑ 3, 4 and 5. d. द्वृाप्याम् । 6 and 7. d. द्वृ॒योः ॥

Ex. पारवी (Párvati) makes 1. s. पारवी (258). 1. d. पारवी॑ । 1. p. पारवी॒यः । Voc. sing. पारवी॑ (265). In the same way are declined वाची॑ (speech); नदी॑ (a river) and the like.

Ex. लक्ष्मी॑ (the goddess of Fortune). अवीतन्त्री॑ तरी॑ लक्ष्मी॑ धीरी॑ शीकामुण्डाट्टी॑ सक्ति॑स्त्री॑लिङ्ग॑ शब्दानां॑ न सुनेषः कदाचन ॥ Note that the suffix *su* after *avi* (a woman in her courses) *tantri* (any string); *turi* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty); *śrī* (Sarasvati or Lakshmi) is never elided, as directed by No. 258; because all these end in *uṇḍi* suffixes, but not in *nip*, &c. They are all declined like *Gauri*, except in 1. s.

Ex. स्त्री॑ (a female)—makes 1. s. स्त्री॑ । Voc. sing. हेत्तिक्ति॑ (265).

No. 284.—स्त्रिया॑: (6.4-79). *Iyañ* is the substitute of the word *stri* before a suffix beginning with a vowel. Thus 1. d. स्त्रियोः । 1. p. स्त्रियः ॥

No. 285.—वामशासो॑: (6.4-80). *Iyañ* is optionally the substitute of *stri* before *am* and *as*. Hence, 2. s. स्त्रियम् or स्त्रीम् । 2. p. स्त्रियः or स्त्री॑ः । 3. s. स्त्रिया॑ । 4. s. स्त्रिये॑ (223, 264). 5 and 6. s. स्त्रिया॑ । 6 and 7. d. स्त्रियोः । 6. p. स्त्रीयाम् (*nut* = 221) 7. s. स्त्रियम् । 7. p. स्त्रीय॑ ॥

Ex. स्त्रियमतिकान्तः॑, अतिस्त्रियः॑ । 1. s. (masc.). 1. d. अति॑ स्त्रियो॑ (two men superior to a woman).

Note 1.—गुणानाभावोत्तुनुभिः॑ परत्वात्पुर्वि॑ बाध्यते, क्लीवे॑ नुमाच॑ स्त्री॑ शब्दात्येष्ठित्यवधार्यताम् ॥ *Guṇa*, the reduction of the suffix *ा॒* to the form *na*, the substitute *au* (No. 217) and the augment *nu॑*—all these operations, by the Law of Posteriority supersede the substitute *iyañ* peculiar to *stri* in the masculine; but in the neuter, *num* too debars *iyañ*. Thus 1. p. अतिस्त्रियः॑ (227). Voc. sing. हे॑ अतिस्त्रियः॑ (226). 2. s. अतिस्त्रियम्॑ (285) or अतिस्त्रियम्॑ (237). 2. p. अतिस्त्रियः॑ (285) or अतिस्त्रिय॑ (238). 3. s. अतिस्त्रिया॑ (254). 4. s. अतिस्त्रिये॑ (229). 5 and 6. s. अतिस्त्रियोः॑ (229, 255). 6 and 7. d. अतिस्त्रियोः॑ । 6. p. अतिस्त्रियाम्॑ । 7. s. अतिस्त्रिया॑ (227).

NOTE 2.—**ओस्योकारे च नित्यं स्यादमश्वेऽसु विभावाया ।** इयादेश्वराच्च
नान्यत्र स्थियाः पुंस्युपसज्जने ॥ क्लीबेतुनुम् । *Iyañ*, a substitute before a suffix
beginning with a vowel, is always used before *os* and *okār*, but optionally before *am* and *śus* and not anywhere else, when *stri* becomes a
subordinate word in a compound denoting a male; but *num* is the
augment of it in a neuter compound (293). Thus: 1. s. अतिस्थिः ।
1. d. अतिस्थिणी । 1. p. अतिस्थिणिः । The same in the 2nd case. 3. s.
अतिस्थिणा । 4. s. अतिस्थिणौ, &c.

Ex. शी—1. s. शीः । 1. d. श्रीयैः । 1. p. श्रीयैः । Voo. s. हे शीः (167;
283). 4. s. श्रीयै (169, 223, 264) or श्रीये (266). 6. a श्रीयाः or श्रीयः ।
6. p. श्रीयाम् (168, 221) or श्रीयाम् । 7. s. श्रीयाम् (169, 214) or श्रीयम् ॥

Ex. सुष्टु धीर्यत्याः, सुष्टु धीर्यति वेति विष्टे तु वृत्ति मते सुधीः श्रीवत्
(she whose intellect is good, or who thinks well) is declined like *śri*, in the opinion of *patanjali*; but according to some like *sudhi*, Masculine. सुष्टुधीः सुधीः 'good intellect' like *śri* only. पामणी + खल्पू are
declined as Masculines, and very rarely as Feminines. घेनु (a cow) like *mati*.

No. 286.—**क्लियां च** (7-1-36). When the word *kroshṭu* denotes
a female, it takes the form *kroshṭri*.

No. 287.—**क्रोम्यो छीप** (4-1-5). After a word ending in *ṛi* and
after one ending in *n*, *śip* is added to form the Feminine. Hence, 1. s
क्रोम्यौः । 1. d. क्रोम्यौः । 1. p. क्रोम्यौः; like *Gaurī*; भूः 'the eye brow' like *śri*.

Ex. पुनर्भूः: 'a widow remarried' makes Voc. sing. हे पुनर्भूः (265).
2. s पुनर्भ्यैः । 1 and 2. d. पुनर्भ्यौः । 1 and 2. p. पुनर्भ्यौः (*yan* by दृक्करूप).

No. 287 a.—**एकाजुन्नरपदेणः** (8-4-12). In a compound of which
the last member consists of a single syllable, the dental *n*, at the end
of a *prātiṣadika*, or the *n* of the augment *num*, or that of a *vibhakti* is
changed to the cerebral on account of the cause *r* or *sh* contained
in the 1st member of the compound. Hence, 6. p. पुनर्भूणाम् (because
yan is debarred by *nuṭ*). वर्षायूः (a frog) make 1. s. वर्षाभूः । 1. d.
वर्षाभ्यौः । 1. p. वर्षाभ्यौः । According to *Kaiyata*, it takes the form हे
वर्षाभूः in the voc. singular, not being a True Feminine, according to
others, it is also Feminine, hence it takes the form हे वर्षाभूः in the
vocative. भेद्यां पुनर्नवाग्नां स्त्री वर्षाभूदर्दुरे पुमान्—*Yádava*.

No. 288.—**नवदस्यादिभः** (4-1-10). *Nip* and *táp*; these two
Feminine Terminations are never added to *śat* or to *svasri*, &c. The

words of the *svarādi* class are given in the following *śloka*.—स्वसाति-
सर्वत्रस्यवननान्दातुहितातथा, याता, मार्त्तीतिभूमेते, स्वसातय उदाहृताः ॥ स्वसु (a
sister); तित्तु (three); चतुर्थ (four); ननन्दु (a husband's sister);
दुष्टित्तु (a daughter); यातु (a husband's brother's wife) and मातृ
(a mother). Thus by No. 271, the penultimate letter of *svarī* is
lengthened, after the substitution of *anaū* or of a *Gupta* स्वसा, स्वसारी;
स्वसारा, &c. *Mātri* is declined like *pitrī*, but the accusative plural is
मातृः ॥

योः is declined like 'go'; रै 'wealth' as in the Masculine, and नी
'a boat' like ग्राउ (*ग्रीता*).

CHAPTER X.

NEUTER BASES ENDING IN VOWELS.

Ex. ज्ञान (knowledge), makes 1. s. ज्ञानम् (205, 237). 1. d.
ज्ञान + शी (200). Now ज्ञाना being called *bha* before *śi* by No. 173,
the next rule applies.

No. 289.—यस्येति च (6-4-148). The letters *a* and *i*, long or
short, of a base, called *bha* are elided, when long ि or a *taddhit* suffix
follows. Hence the final *a* of ज्ञाना is to be elided; but श्रीऽप्तः यथा
प्रतिक्रेष्टेवाचाः a prohibition or counter order is given, when *śi* becomes
the substitute of *au* (श्रीऽप्त). Hence, ज्ञाने (60 a). In the neuter
śi (शि) is used for *jas* and *śas* by No. 201 and is called *sarvanamā-
asthāna* by No. 180. Hence, 1. p. ज्ञान + शि, to which the next rule
applies.

No. 290.—नपुंसकस्य भलचः (7-9-72). *Num* is the augment of a
neuter ending in *jhal* or *ach* before a *sarvanāma*, suffix. The augment
num by No. 40 comes before the last of the vowels in a word. Thus
ज्ञानन् + शि = ज्ञानानि (257). 2. s. ज्ञानम् । 2. d. ज्ञाने । 2. p. ज्ञानानि ।
The rest like *Rāma*. In the same way are declined धन (riches) धन
(a forest). फल (fruit), &c.

Ex. कतर “which of the two?” 1. s. कतर + अद्दद् (206); The
use of the indicatory *d* in a suffix is stated in the next rule.

No. 291.—टः (6-4-143). The *ṭi* (see No. 20) of a *bha* is elided
on account of the indicatory *d* of a suffix following it; hence, कतर +
अद् = कतरद् or कतरस् (241); 1. d. कतरे । 1. p. कतराणि; voo. sing.

ते कतरतः । The rest as in the masculine. In the same way are declined कतमत्, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम् makes अन्यतमस् एकत्रात्मतिवेदो व्यक्त्यः । *Ekatarā* is excluded from the operation of No. 206; hence, सकतरसम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् । 1. d. अजरसी (245, 200) or अजरे (200). After the substitution of *jaras* for *jarā* coming before the substitute *si* of *sas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form ‘*ajaras*’ ending in *jhal*. Thus अजरनस् + नि । Again,

No. 292.—सान्तमहतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *mahat* is lengthened, when a *svaranāma* not being the vocative *su*, follows. Hence, 1. p. अजरांसि or अजराणि (Anusvāra by No. 96). 2. s. अजरसम् or अजरम् । 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराणि ॥

N. B.—अमि लुकोपवादमभावं वाधित्वा परत्वाऽजरस्. ततः सचिपात परिभाषया न लुक् ॥ The substitute *juras* by the Law of Posteriority suspends the substitution of *am* for *an* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipāta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of “*Sannipāta Paribhāsha*” is to prevent re-action i. e. when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and vice-versa. The rest of the declension of *ajara* is like the masculine.

From Rule No. 246 we obtain such forms as *hrid*, *udan*, *asān*. Hence 2 p. हृन्ति, उदानि, आसानि (201, 290). 3. s हृदा, उद्रा, आसा (247). 3. d. हृदभ्याम्, उदभ्याम् (249), आसभ्याम् (249), &c., मास ‘a month’ is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मासंसि । 3. s. मांसा । 3. d. मानभ्याम्, &c.

Ex. श्रीणि ‘possessing wealth’ becomes श्रीणि in the neuter by No. 181 and is declined like ज्ञाना.

Ex. वारि ‘water’ 1. s. वारिस् = वारि (204 ≡ elision of *su*).

No. 293.—इकोचि विभक्ती (7-1-73). *Num* is the augment of a neuter base ending in इ before a case-ending beginning with a vowel. Hence, 1. d. वारिणी । 1. p. वारिणि (257). No. 179 is not a hard and fast rule as declared by *Pāṇini* in his *Mahābhāṣya*; hence it is

relaxed in forming the vocative of *vári*. Thus वारे (226) or वारि (204), 3. s. वारिणा (254). चैर्ड्हिति-इति गुणे प्रामुख्यात्पद्धाव गुणेभ्या तुम् पूर्वं विप्रतिषेधेन। *Guna* is due before *hūi* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhī*, the substitution of *au* (आ॒), the being compared to the form *trich* (269) and *guṇa* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिण॑ः; 5 and 6. s. वारिण॑ः; 6 and 7. d. वारिणोः; 1. 6. p. वारि + आम्। By तुमचिरो *nv̄* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारिणाम्, *vári* is declined like *Hari* in connexion with suffixes beginning with a consonant. 7. s. वारिणि। 7. p. वारिणु॥

No. 293 a.—सूतीयादिषु भार्गवित पुंस्कं पुंषदगःलक्ष्य (7-1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *tā* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनादिना। 4. s. अनादिये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; सलैं पीलुने (to that *pilú*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अत्यिदपिसक्षयदणामहृतातः (7-1-75). *Anaú* is the substitute of these before *tā* or any of the subsequent affixes beginning with a vowel and this *anaú* is acutely accented. Hence दधन + टा = दधन + टा (247) = दधा। 4. s. दधे। 5. s. दधः। 6. s. दधः। 6 and 7. d. दधोः। 7. s. दधि or दधनि। In the same way are declined *asthi* (a bone), *sakhi* (the thigh) and *akshi* (the eye).

Ex. मुधि (intelligent). 1st मुधि, मुधिनी, मुधीनि; voc. sing. हे मुधे (204, 179, 226) or हे मुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex. मधु (honey). 1st case मधु, मधुनी, मधूनि। Voc. sing. हे मधे (204, 226) or हे मधु (204). शानुशब्दस्य शुर्वा। The word *sánu* makes शूर्वि or शानुनि in 1 and 2. p.

The *Bahuvrihi* compound प्रियकोट्टु (which likes a jackal) is thus declined:—1. s. प्रियकोट्टु। 1. d. प्रियकोट्टुनी तज्जदभावात्पूर्वविप्र-

तिवेधेननुम् । *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टादी पुंशत्पदे, प्रियकोष्टा, प्रियकोष्टुना, प्रियकोष्टसे प्रियकोष्टे, । In the masculine with suffixes beginning with *ta* (see No. 293 a). 3. s. प्रिय कोष्टा or प्रिय कोष्टुना । 4. s. प्रिय कोष्टे or प्रिय कोष्टसे, अन्यत्र तुजवदभावात्पूर्व-स्थि. तिवेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority; hence, 3. s. प्रिय कोष्टुना । 4. s. प्रिय कोष्टुने । 6. p. प्रिय कोष्टुनाम् (*nut* only).

Ex. सुलू (a good cutter) makes सुनु, सुलुनी सुलूनि in the 1st and 2nd cases, सुलुना in 3. s. &c..

Ex. धातु (nursing). 1st and 2nd cases धातु, धातुणी, धातुणि । Voc. sing. हे धातरस् (228) = हे धात् (258) = हे धातः (109) or हे धात् (244). In the same way, ज्ञातु (knowing), कर्तु (a doer), &c.

Ex. प्रद्यु by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्युनि । 3. s. प्रद्युना, &c.

Ex. परी (very wealthy)—1st and 2nd cases, परि, परिणी, परिणि । 3. s. परिणा । By maxim. एकदेश विकातप्रनन्यवत्, and रायोऽहलि, we have 3, 4, 5. d. प्रराभ्याम् । 3, 4, 5. p. प्रराभिः (279). 6. p. परीणाम् ॥

Ex. सुनो (having good boats)—सुनु, सुनुनी, सुनूनि, &c.

CHAPTER XI.

MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिहृ (one who licks). 1. s. लिहृ + स = लिहृ (258), again,

No. 295.—होङ् (8.2.31) हस्यङ्: स्याभ्यक्तिं पदान्ते च ॥ In place of *h* there is the cerebral *dh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the *pada* (लिहृ = No. 28) is changed to *dh*. Thus लिहृ = लिहृ (87), or लिहृ (241). 1. d. लिहृः । 1. p. लिहृः । 2. s. लिहृम् । 2. d. लिहृः । 2. p. लिहृः । 3. s. लिहृ । 3. d. लिहृभ्याम् । 3. p. लिहृधिः । 4. s. लिहृ । 4. d. लिहृभ्याम् (No. 172). 4. p. लिहृभ्यः । 5. s. लिहृः । 5. d. लिहृभ्याम् । 5. p. लिहृयः । 6. s. लिहृः, लिहृः, लिहृम् । 7. p. लिहृः, लिहृः, लिहृसु (295, 87, 102, 92) or लिहृसु (102 not applying).

Ex. दुहृ (who milks). 1. s. दुहस् = दुहृ (258), again,

No. 296.—दारेष्वातेर्षः (8-2-32) = फलिपदान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate (see No. 295); hence, दुष्टः; now by No. 178, *su* in the elided state too continues to operate ; hence the occasion for the next rule.

No. 297.—एकादोषीभ्यक्षमत्यस्थोः (8-2-37). से ध्वे, पदान्ते च ॥ Substitute *bhash* for *bas* that forms part of a verbal root having but one vowel, and ending in *jhash*; when *s*, or *dhva* follows, or at the end of a *pada*. Hence, 1. s. धुच् = धुग् (87) or धुक् (241), 1. d. दुष्टोः । 1. p. दुष्टः । 2. s. दुष्टम्, &c. ; 7. p. दुष्टसु = दुष्टसु (296) = धुष्टसु = धुक्सु (92) = धुक्सु (243).

Ex. दुष्टः (who hates).

No. 298.—वादुहमुहम्याहाम् (8-2-33). एषां विश्वादः स्याऽन्तिपदान्ते च ॥ Instead of the *h* of these,—*druh* to hate, *muh*, to be stupefied, *snuh* to be sick ; *snih*, to be sticky, there is optionally *gha* when *jhal* follows or at the end of a *pada*. Thus धृण्, धुक् or धुड्, धुद् (295). 1. d. दुष्टोः । 1. p. दुष्टः । 3, 4, 5. d. धुम्याम् or धुइम्याम् । (Because *druh* is styled *pada* before *bhyām* by No. 172. 7. p. धुतु. धुदसु or धुटसु । (The suffix *su* being augmented by *dhat*, gives three forms in 7. p.).

No. 299.—धात्वादेः धः सः (6-1-64). The initial cerebral *sh* of a root is changed to the dental *s* in practice. Hence, ध्याह् and विध्याह् become धुश् and विधुश्, the cerebral *n* too is changed to the dental at the same time. Note that *Pāṇini* has exhibited almost all verbal roots beginning with the dental *s* as roots with the cerebral *sh* in his *dhātupatha*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् (all-sustaining). 1st विश्ववाद or विश्ववाह् (295, 87, 241), विश्ववाहो, विश्ववाहः । 2nd विश्ववाहम्, विश्ववाहौ, 2. p. विश्ववाहौ + शस् ॥

No. 300.—वाहः ऊद् (6-4-132). The *Samprasāraṇa útha* is the substitute of *vāh* in the capacity of a *bha*, (see No's. 173, 183). Hence, long *u* being used for *v* of *vāh*, we have विश्व ऊदा॒ह + अ॒स्, आ॒ग॒य॒,

No. 301.—सम्प्रसारणाच्च (6-1-108). अचिपरे पूर्वसंप्रसारणाच्च । When *ach* follows a *Samprasāraṇa*, the form of the foregoing, i. e. the

Samprasāraṇa is the single substitute for itself, and the succeeding vowel. Thus we get विश्वकृष्ण + अ॒स् = विश्वो॒हृ + अ॒स् (vridhī) = विश्वो॒हृः 3. s. विश्वो॒हृः । 3. d. विश्ववाह॑या॒म्, &c.

Ex. अनुदृ॒त् ('an ox'). 1. s. अनुदृ॒त् + स् No. 302. चतुरनुदृ॒त्यासुदानः (7-1-98). *An* (आ॒म्) is the augment of *chatur* (four) and *anḍuh* before a *śarvanāmaasthāna* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, i. e. *u* of *anḍuh*. Thus we have, अनुदृ॒त्यासु॒दृ॒त् = अनुदृ॒त्यासु॒दृ॒त्, again,

No. 302 a.—सावनदृ॒तः (7-1-82) तु॒म् स्यात् । When *su* follows, *num* is the augment of *anḍuh*. Now we have अनुदृ॒त्यासु॒दृ॒तः । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. s. अनुदृ॒त्यासु॒दृ॒तः । 1. d. अनुदृ॒त्याह॑तो । 1. p. अनुदृ॒त्याह॑तः । 2. s. अनुदृ॒त्याह॑तः । 2. d. अनुदृ॒त्याह॑तो । 2. p. अनुदृ॒त्याह॑तः । 3. s. अनुदृ॒त्या॒हृः ॥

No. 303.—वसुचंचुध्यंस्यनुदृ॒तां॒दः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *śrānsu*, to fall down, of *dhvansu* to fall down and of *anḍuhā* when they become a *páda*. Hence, अनुदृ॒त्यासु॒म्, &c. Why 'ends in *s*'? Witness विद्वान्, the nom. sing. of विद्वम् (learned) which does not end in *s* in its complete state of *pada*, though it takes the affix *vasu*.

No. 304.—अ॒म् सम्बुद्धो (7-1-99). *Am* is the augment of *chatur* and *anḍuh* before the vocative *su*. Hence, हे अनुदृ॒त्यासु॒दृ॒तः ॥

Ex. तुरा साह॑ (Indra as overpowering the mighty *tūṣṇī*) = तुरं साह॑यति, क्रिप ॥

No. 305.—सह॑ः साह॑ः सः (8-3-56). Cerebral *sh* is used in place of the dental of *sah*, as seen in the form *sād*. Hence, 1. s. तुरा पाह॑ or तुरा वाह॑, तुरा साह॒॑ति, तुरा साह॑ः॒ । (Remember that *sah*, when influenced by the Rule 295, becomes *sād*). 3. d. तुरापाह॑या॒म्, &c.

Ex. सुर्दिव (having prosperous days).

No. 306.—दिव॑ श्रीत (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative or *sthāni* of *v*, *alividhi* ensues, and calls into operation No. 258. Hence, the substitute is not *sthāni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुद्वी॑ः॒ । 1. d. सुद्विद्वी॑ । 1. p. सुद्विव॑ । 2. s. सुर्दिव॒॒॑ । 2. d. सुर्दिव॒॒॑ । 2. p. सुर्दिव॒॒॑ ॥

No. 307.—**टिव उत्** (6.1-131). *U*t i. e. u short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c. No. 172. Hence, सुद्युध्याम् ॥

Ex. चतुर् = four. 1. p. चतुर्षामृजस् = चत्वारः । 2. p. चतुरः । 3. p. चतुर्भिः । 4 and 5. p. चतुर्भ्यः ॥

No. 308.—**षट् चतुर्यंश्च** (7.1-55). *Nut* is the augment of *ām* coming after *shat* and *chatur*. Hence, 6. p. चतुर् + नाम् = चतुर्याम् (248).

No. 309.—**चत्वारक्षण्याम् द्वे** (8.4-46). See No. 64 g. Hence, चतुर्णाम् alternatively.

No. 310.—**रोः सुपि** (8.3-16). Of *ru* (रु) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, चतुर्षु (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—**शरोऽच्च** (8.4-49). When *ach* follows, *śar* cannot be doubled. Hence, चतुर्षु only.

Ex. प्रिय चतुर् (who has four dear friends) makes 1. s. प्रियचत्वारः (302, 258, 109). 1. d. प्रियचत्वारा प्रियचत्वारः, गौणात्मे सुनुद नेष्टे । No *nut* is intended, when *chatur* loses its independent character; 6. p. प्रियचतुर्याम्, प्राधान्ये तु स्यादेव; but let the augment be *nut*, when *chatur* stands as a principal word, as परमचतुर्याम् of the last four or best four).

Ex. कमलं, कमलां वा आचत्वाणः कमलः (he says 'a rose' or look at a rose). 1. d. कमलैः । 1. p. कमलः । 7. p. कमलयु । Ex. प्रशाम् (प्रशाम्यतीति, who overcomes his passion).

No. 312.—**मोनो धासेः** (8.2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. s. प्रशाम् । 1. d. प्रशामी । 1. p. प्रशामः । 3. d. प्रशान्त्याम् (*Praśām* being called a *pada* before *bhyam*). किम् (who).

No 313.—**किमः कः** (7.2-103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, क + स = कः । 1. d. क + धौं = को । 1. p. के । 2. c. कम्, को, कान् । 3. s. केन । 4. s. कस्मै । 4. d. कस्मात् । 7. s. कस्मिन् । The rest like *sarva*, इदम् = this.

No. 314.—**इदमेऽमः** (7.2-108). *M* is the substitute of *idam* before the 1st affix *su*. स्वदात्प्राप्तापवातः a contradiction of Rule 263. Hence, *m* remains as *m* in the word.

No. 315.—इदोय पुंचि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masouline. Hence, इद अम् becomes अय् अम्, i. e. अयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + ओ = इदओ + ओ (263), *a* being used for *m*. Now the two short *a's* of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—अतीगुणे (6-1-97). When *guṇa* comes after the short *a*, the following *guṇa* is the single substitute for both. Hence, इद ओ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टव्वच (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमी (vṛiddhi). 1. p. इमे (198 and *guna*), त्यादादेः सम्बोधनं नास्ति। The vocative of *tyadādi* is wanting. 2. s. इमम्। 2. d. इमी। 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—अनप्यकः (7-2-112). For the *id* of *idam* without *k*, *an* (अन्) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān आङ्* and ending with *sup*) follow. Thus इद + टा = अन + टा = अनहून् = अनेन, 3. s.

No. 319.—हलिलोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्यक्तेलोऽन्य विधिरनभ्यासविकारे। *Paribhāshā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 18b which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. अ + गिस्.

No. 320.—नेत्रमस्तसोरक्तोः (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, एभिः (230) नित्यत्वात् हे स्मै, पञ्चाद्वृत्ति लोपः: the rule 192 being invariable in effect, 1st *smai* is used for *ñe*, then *id* is cut out. Hence, 4. s. आस्मै, 4. d. आभ्याम्, 4. p. एभ्यः। 5. s. आस्मात्, 5. d. आभ्याम्। 5. p. एभ्यः। 6. s. आस्य, 6. d. आनयोः (318, 231) एवाम् (219). 7. s. आस्मन् (193). 7. d. आनयोः। 7. p. एतु (243).

अव्ययसंबन्धनाभ्यामक्त्वं प्राक्षट्टेः। The *taddhit* suffix *akach* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case अप्यकम्, इमकी, इमके। 2nd इमकम्, इमकी, इमकान्। 3rd इमकेन, इमकाभ्याम्, इमकीः, &c.

No. 321.—इदमेऽन्वादेशोऽशनुवातस्योथादौ (2-4-32). किञ्चित् कार्यं जिधात्सुप्रयत्नस्य कार्यान्तरं जिधात्सुप्रयत्नादानमन्वादेशः । *Anvádésa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvádésa*, i. e. reemployment of the same word in a subsequent part of a sentence, á with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvádésa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, अस्मे । In *anvádésa*, आभ्याम्, अस्मे ॥

No. 322.—द्वितीयादास्वेनः (2-4-34). In *anvádésa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os*. अनेनव्याकरणमधीतमेनैङ्गद्योऽध्यापयेति । He has studied grammar, now teach him the vedas. अनयोः पश्यत्रं कुलमेनयोः पूर्वतं स्वम् । The family of these two is illustrious and their wealth is great. 2nd यन्म्, एना, एनान् । 3rd दणेन । 6 and 7. d. एनयोः ॥ गणयतेर्विच—सुगण् (a good accountant); 1. d. सुगणोः । 1. p. सुगणः । 7. p. सुगणदत्तु सुगणदत्तु (101), सुगणसु । When the verbal affix *kṛip* is added after the root *gan* to count, the penultimate vowel of the root is lengthened by अनुतासिकत्वं क्रियत्वक्लोः, thus सुगण्, सुगणो, सुगणः and so on.

Ex. राजन् (राजते, द्वीप्यतेति, राजा, कर्णिन् who shines, a king the moon). 1. s. राजन्+सु = राजान्+स् (257) = राजान् (258) = राजा (249). 1. d. राजानो । 1. p. राजानः ॥

No. 323.—नहिंसंबुद्धोः (8-2-8). *N* is not elided, when *ni* or *sambuddhi* follows. Hence, we have है राजन् । Instances of the non-elision of *n* before *ni* are found in the vedas. By सुपां सुलुगिति (7-1-39) *ni* is elided; thus परमे व्योमन् for व्योमनि ॥ हातुतरपदे प्रतिषेधो वत्तव्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ni*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणितिला अस्ति चर्मितिलः (who has a mole on the skin). ब्रह्मणि निष्ठा अस्य ब्रह्मणिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानो । 2. p. राजः (247, 85). 2. p. राजः । Here the elision of *a* in accordance with 247 is not *sthāni*, for the Paribháshá पूर्वत्राभिच्छे enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लोपः सुष्वरसंचाहुग्रिधिषु फलित (8-2-2). The elision of *n* (by No. 249) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example राजाम्, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in राजम्याम्, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *his* (190). Thus 3. d. राजम्याम् : 3. p. राजमिः : 4. s. राजे : 4. p. राजम्यः : 6. s. राजः : 6. d. राजोः : 6. p. राजाम् : 7. s. राजि or राजनि ॥

Ex. प्रतिदिवन् (प्रतिदीव्यतीति, प्रतिदिवा), day; this word also ends with the *uyadi* suffix *ku*_{min} (कनिन) makes 1. s. प्रतिदिवा : 1. d. प्रतिदिवानो : 1. p. प्रतिदिवानः : Having elided the final *a* of this in the capacity of *bhu* we should proceed in the following way.

No. 325.—हृलि च (7-2-113). The penultimate *iःk* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. p. प्रतिदीङ्गः : 3. s. प्रतिदीङ्गा, &c., (the elision of *a* is not *sthāni* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of यज्ञान which ends with the *krit* suffix *hvanip* (हुनिप) and means a sacrificer 1. s. यज्ञा : 1. d. यज्ञानो : 1. p. यज्ञानः ॥

No. 326.—न संयोगाद्वरमन्तात् (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. p. यज्ञनः : 3. s. यज्ञना : 3. d. यज्ञम्याम्, &c.

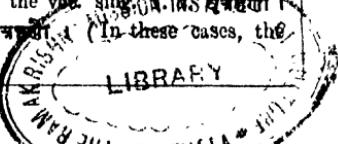
Ex. ब्रह्मन् (Brahma) makes 2. p. ब्रह्मणः : 3. s. ब्रह्मणा ॥

Ex. वृचहन् (Indra, the killer of Vritra).

327.—इन हन् पूर्वायम्णाश्चिए (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *śi* (शि) follows. प्रतिनिषेधे प्राप्ते, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *mitrahan*.

No. 328.—सोऽत् (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *sp*, not being the vocative suffix, follows. Hence, we have वृचहा in 1. s. and हे वृचहन् in the voc. sing. M. M. S. वृचहणा । 1. p. वृचहणः : 2. s. वृचहणम् : 2. d. वृचहणा । (In these cases, the cerebral *n* is used by No. 287 a.

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No. 329.—हो हनेश्चिर्णवेत् (7-3-54). *Ku* (*i. e.* a letter of the *ku* group) is substituted for the *h* of *han*, when an affix with an indicatory न or य follows, or when the letter *n* of the dental class follows. Thus we have 2. *p.* वृत्त्यः। This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (वृत्तरस्त्वयस्त) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 *a.*—हन्ते: (8-4-22). The cerebral *ṇ* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarga* prefixed to it, as प्रहयपात्.

No. 330 *b.*—अत् पूर्वस्य (8-4-22). But only when the *n* follows short *a*, as प्रदन्ति । 3. *s.* वृत्त्या । 3. *d.* वृत्तहयाम्, &c. In the same way are declined शास्त्रिन् (Indra), Yaśasvin (famous), Aryaman (the sun) and Pūshan (the sun).

Ex. मधवन् (India).

No. 331.—मधवा वहुनम् (6-4-128). *Tri* is optionally the substitute of the word, Maghavan, here the final *ti* of *tri* is indicatory. Hence, we have मधवत् which affords occasion for the operation of the next rule.

No. 332.—उगिदत्तांसर्वनामस्थानेऽधातोः (7-1-70). *Num* shall be the augment of what not being a verbal root is distinguished by an indicatory *uk*, and of the verbal root, *anetu* (अंतु) to go, with the *n* in the elided state, when a *sarvanāmaasthāna* follows. Hence, we have in 1. *s.* मधवनत् + स + मधवन् (258) = मधवन् (64) = मधवान् (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. *d.* मधवन्तोः । 1. *p.* मधवत्तः । voc. sing. हे मधवन् । 2. *s.* मधवन्तम् । 2. *p.* मधवतः । 3. *s.* मधवता । 3. *d.* मधवद्याम्, &c. In the absence of *tri* substitute, we have, 1. *s.* मधवा । 1. *d.* मधवान्तोः । 1. *p.* मधवानः । 2. *s.* मधवान् । 2. *d.* मधवान्तोः ॥

No. 333.—ऋयुषमयोऽनाम तच्छिते (6-4-133). A *samprasārana*, *i. e.* a corresponding vowel is used for the semivowel of *svan* (a dog) *yuvan* (a youth) and Maghavan (Indra), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. *p.* मधउयन् + अस् = मधउन्+अस् (301) = मधोनः (*guṇa*, *rutva*, *visarga*). 3. *s.* मधोना । 3. *d.* मधवभ्याम्

(249). 4. s. मयोने, &c. &c. यून् and युवन् are declined like मध्यवन् before *suf* suffixes. In case of *yuran*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasáruṇa*, as the next rule says.

No. 334.—न सम्प्रसारये सम्प्रसारयम् (6-1-37). When a *samprasáraṇya* follows, let there be no *samprasáraṇya* instead of the preceding *yony*. Hence, we have दूनः in 2. p. दूना in 3. s. युवभ्याम् in 3. d. &c. अर्द्धन् (a horse), makes 1. s. अर्द्धा, voc. s. हे अर्द्धन्.

No. 335.—अर्द्धास्त्रवावनजः (6-4-127). *Tri* is the substitute of the final of the base, *arvṇy*, destitute of the privative prefix *nañ* (not), but not when *su* follows. Hence, 1. d. अर्द्धन्ता । 1. p. अर्द्धनः । 2. s. अर्द्धन्म्, अर्द्धन्ता । 2. p. अर्द्धतः । 3. s. अर्द्धता । 3. d. अर्द्धद्भ्याम् । 6. d. अर्द्धतोः and so on.

Why 'without the privative'? Witness 1. s. अर्द्धा । 1. d. अनवैष्णा like *yuvan*. This Sutra is wrongly explained in the Siddhánta and Laghu Kaumudi. See Kásiká.

Ex. पथिन् (a path).

No. 336.—पथिमच्छमुक्षामात् (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *rībhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have पथिमास् in 1. s. again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratipádiká* form].

No. 337.—इत्तेऽत् सर्वनामस्थाने (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanámaasthána* follows. Hence, पथ आस्, again,

No. 338.—योन्यः (7-1-87). Of the *tha* of *pathin* and *mathin* *nthā* is the substitute before a *sarvanámaasthána*. Hence, it makes पन्याः in 1. s., पन्यानो in 1. d., पन्यानः in 1. p., पन्यानम् in 2. s., पन्यानो in 2. d.

No. 339.—भस्टेलौपः (7-1-88). The *ti* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, पथ + अस् = पथः । 2. p. पथा । 3. s. पथिभ्याम् । 3. d. and so on. In the same way are declined *mathin* and *rībhukshin*. Now the declension of numerals ending in *n* begins.

Ex. पञ्चन् (five) is always plural. Hence 1. and 2. p. पञ्च (184, 203). 3. p. पञ्चमिः । 4 and 5. p. पञ्चभ्यः । (The *n* is elided by No. 249). Having used the augment *nuñ* by No. 308, we have to lengthen the penult of the base *panchan* by the next.

No. 340.—नोपधायः (6-4-72). The penult of what ends in *n* is lengthened before *nám* (नाम्). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nám* follows ; thus we get पञ्चानाम् in 6. p. and पञ्चनु in 7. p.

Ex. परमपञ्चन् (the excellent five) makes परमपञ्च in 1. p. परमपञ्चानाम् in 6. p. In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word (गौणत्वे तुन्तुम्पुटा) it becomes free from these operations—elision and the insertion of the augment *nu*. Hence 1. s. प्रिय पञ्चा (who has five dear friends), 1. d. प्रिय पञ्चानी । 1. p. प्रिय पञ्चानम् । 2. s. प्रियपञ्चानम् like *rójan*. In the same way, decline, सप्तन् (seven), नवन् (nine), दशन् (ten). The numeral आष्टन् (eight) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—आष्टन् आविभत्तौ (7-2-84). Of *ashṭan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form आष्टा enters into the declension of it.

No. 342.—आष्टाभ्यं श्रीशः (7-1-21). *Aus* is the substitute of *jas* and *sas* coming after the lengthened form of *avḥan*. Hence, 1. and 2. p. आष्टो (आष्टा+ओ), परमाष्टो । 3. p. आष्टाभिः । 4 and 5 p. आष्टाभ्यः । 6. p. आष्टानाम् । 7. p. आष्टासु ॥

N. B.—आष्टभ्य हस्ति यत्कथे, कतात्वनिर्देशो जस् इसोर्विषये आत्वं ज्ञापयति । The sūtra can also read as आष्टभ्य श्रीशः; hence the enunciation of the base *ashṭan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jas* and *sas* (which do not begin with a consonant) follow. विकल्पिकं वेदमष्टन् आत्वं । The substitution of long *a* in *ashṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. p. आष्ट । 3. p. आष्टभिः । 4, 5. p. आष्टभ्यः । 6. p. आष्टानाम् । 7. p. आष्टासु ॥

प्रियाष्टो राजवस्त्वं, राजावस्यापरं हस्ति । The *bahuvrihi* compound प्रियाष्टन् (who has eight dear friends) is declined like *rójan* before a case-affix beginning with a vowel and like *háhá* before one beginning with a consonant. Thus—1. s. प्रियाष्टा । 1. d. प्रियाष्टानी । 1. p. प्रियाष्टानः । 2. p. प्रियाष्टः (बर्हद्रहस्याल्लोपसासिद्धत्वावद्युत्तं = Rule No. 86 cannot take effect on account of the elision of *a* (see No. 247), being invalid by reason of being *bahiruṅga*, 3. s. प्रियाष्टा । 3. d. प्रियाष्टभ्याम्, &c.

Ex. बुधः (wise) makes 1. s. भुत्, भुद् । 1. d. भुधौ । 1. p. भुधः ।
3. s. भुधा । 3. d. भुध्याम् । 7. p. भुत्सु ॥

No. 343.—क्रत्विद्वधक्त्वमित्युज्जिकृञ्चां च (3-2-59). एव्यः
क्रित्वन् स्यात् ॥ These words—क्रत्विज्, दधेष्, कृज्, दिश्, उप्पिज् are ir-
regularly formed by the addition of the verbal affix *kvin* and अञ्जु,
युजि, कृञ्च are duly formed by subjoining *kriñā*. कृतो or कृतु यजति, क्रत्विक्
(who sacrifices at the proper season or to a season); ध्व्योतीति, दधक्
(impudent); सर्वतेयासाम्बृ (a garland = here am augment and *kvin*
both are used); दिश्यत्वकाश्मिति दिक् (a cardinal point); ऊर्ध्वे द्विस्त्रिति,
उप्पिक् (a vedic metre of 3 pádas ; a quatrain). अञ्जेः सुप्युपयदे । The
verbal root *anchu* to go takes *kvin*, when it is preceded by a word
ending in *sup*. Thus प्रकर्येणा अञ्जतेति, पाद् (eastern); युजिकृञ्चेः कैव-
लयेः । After *yujir* and *krunch* in their simple state ; as युनत्तोति, युद्
(who joins); कृञ्चतेति कृह् । (It goes in a curve, a snipe. Note the
irregular retention of *n* in *kruñā*) कनाविते । The letters *k* and *n* of
kvin are indicatories. Hence, (vi) *vi* remains of *kvin*.

No. 344.—क्रदत्तिङ् (3-1-93). A verbal affix else than *tīñ*, the
conjugational ones is called *krit*. Hence, *kvin* is *krit*.

No. 345.—वेरएत्पत्य (6-1-67). The uniliteral *v* suffix is elided.
Note that *k* is elided by No. 151, *n* by No. 2., *i* by No. 4, and *v* by
No. 345. Hence the whole of *kvin* disappears. What is its use then ?

No. 346.—विवन्त्यप्यस्य कुः (8-2-62). A letter of the guttural
class is substituted at the end of a *pada* for the final of what takes
the *kvin* affix (i. e. when such a word becomes a *pada*). This is the
use of *kvin*.

No. 347.—युजेत्समासे (7-1-71). *Num* is the augment of *yuj* not
entering into composition ; when a *sarvanámaasthána* follows. Thus
1. s. सुनज् + स = युक् (1st the elision of *s* by No. 258, then the elision of
j by No. 64 ; and then the guttural *ū* comes in place of the dental)
1. d. युज्जौ । 1. p. युज्जः । 2. s. युज्जम् । 2. d. युज्जौ । 2. p. युजः । 3. s.
युजा । 3. d. युज्याम् । Why 'not entering into composition' ?

No. 348.—चोऽकुः (8-2-30). When *jhal* follows or at the end of
a *pada*, a guttural is used in place of a palatal. Hence, 1. s. सुयुक्
(who joins well). In this instance No. 346 is not applicable, being
non-existent in the sight of 348. In 343 *yujir* with the indicatories
i is meant ; hence the root *yuj* of *divádi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus
 1. s. युक् । 1. d. युजौ । 1. p. युजः like सुयुज् ॥

Ex. खड्जः (limping) makes खन् (elision of *j* by 64) खड्जो, 1. p. खड्जः । Ex. राज् (who shines) makes 1. s. राद्, राइ (258, 280, 87, 241), 1. d. राजौ । 1. p. राजः । 7. p. रादसु or रादसु । विभाक् (who shines much). 1. s. विभाद् । देवेजः (who worships gods) makes 1. s. देवेद् । 1. d. देवेजौ । 1. p. देवेजः । विष्वसुजः (Creator of the Universe)—विष्वसुद् or सुह् । 1. d. विष्वसुजौ । 1. p. विष्वसुजः । परिमज् (who rubs about) makes परि झट् in 1. s. In No. 280, the root *bhrājī* is of the *fanādi* set; hence that which is read with शू, भेज् in the sense of shining is subject to the substitution of *ku* (कु). Hence 1. s. विभाक् or विभाग् । *Vártka* परी ब्रजे: वः पटान्ते । When *pari* (around) is prefixed to *vraj* 'to go,' the affix *kvip* (क्विप्) is used, the vowel is lengthened and *sh* is substituted at the end of a *páda*. Thus 1. s. परिवाद् (who wanders about, a mendicant). Ex. विष्वराज् (who rules all).

No. 349.—विष्वस्वस्यसुराटेः (6.3.128). The final vowel of *víśva* (विष्व) is lengthened, when *vasu* (wealth) or *rāt* (a ruler) follows. Hence, 1. s. विष्वराट् or राइ । 1. d. विष्व राजौ । 1. p. विष्व राजः । The vowel is not lengthened, when the form राज् is unaltered. 3. d. विष्वराज्याम्. भस्त् to fry is 1st changed to भस्त् by यहन्ता (6.1.6); then to भज् by the next.

No. 350.—स्लोः संग्रामायोरन्ते च (8.2.29). At the beginning of a conjunct consonant, that comes at the end of a *páda* or before *jhal*, *s* or *k* is elided. Again, the word becomes भष् by 280; then भइ or भट् (87, 241) भज्जो, भज्जः । 1. s. ऋत्विक् or ऋत्विग् (*kvin*, hence *ku* by 346) । 1. d. ऋत्विजौ । 1. p. ऋत्विजः ॥

Ex. कर्ज् (बल धारणयोः; strengthening, nourishing) makes 1. s. कर्क् or कर्ग् (348, 87, 241). 1. d. कर्जौ । 1. p. कर्जः । In 1. s. of this example, elision by 64 cannot take place on account of the prohibition put forward by No. 274 in regard to all letters but *s* coming after *r* in a compound consonant. Note that all pronominals in the *tyudádi* set adopt *a* (अ) for their final, which thereafter by अतो गुणे is the single substitute for itself and the preceding short *a*.

Ex. त्वद्, तद्, यद्, एतद् (all these become त्व, त, य, एत in declension).

No. 351.—तदेवः सः साधवन्तयोः (7.2-106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, त्यद् becomes स्यः in 1. *s.* त्यो in 1. *d.* त्ये in 1. *p.* Likewise, 1. *s.* सः । 1. *d.* सैः । 1. *p.* से । 1. *s.* यः । 1. *d.* यो । 1. *p.* ये । 2. *s.* त्यम्, तम्, यम् । 2. *d.* त्या, तै, यौ । 2. *p.* त्यान्, तान्, यान् । The *tyádadi* set ends with *doi* (two). उंडायां गोणास्ते आत्यसत्यन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus त्यद् (a name). 1. *d.* त्यदेवः । 1. *p.* त्यदः अति त्यद् (surpassing that) । 1. *d.* अतित्यदोः । 1. *p.* अतित्यदः । 1. *s.* एषः (243), 1. *d.* एतीः । 1. *p.* एते । In *anvadesa* or re-employment 2. *s.* एनम् । 2. *d.* एवैः । 2. *p.* एनान् । 3. *s.* एनेन । 6 and 7. *d.* एनयोः । 3. *s.* त्येन, सेन, येन । 3. *d.* त्यायाम्, तायाम्, यायाम्, त्यैः, तैः, यैः । 4th case 1. *s.* त्यसै, तस्मै, यस्मै । 4. *p.* त्येष्यः, सेष्यः, येष्यः । 5. *s.* त्यसात्, तस्मात्, यस्मात् । 6. *s.* त्यस्य, तस्य, यस्य । 6 and 7. *d.* त्ययोः, तयोः, ययोः । 6. *p.* त्येषाम् तेषाम्, येषाम् । 7. *s.* त्यस्मिन्, तस्मिन्, यस्मिन् । 7. *p.* त्येतु तेतु, येतु ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मध्यप्रत्यक्ष्य = 7-2-91) त्वाहैषा सैरा (7.2-94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*) when *su* follows. Hence, ए being used for युम् and अहु for the syllable अस्म, the respective forms are त्व + अद + अम्, अह + अद + अम् in 1. *s.* Now, elision being most powerful of all operations, the next rule applies.

No. 353.—ज्ञेषे लोपाः (7.2-90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two i. e. अद) is elided, when a case-affix not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have त्व + अ + अम्, and अह + अ + अम्। Now by अतो गुणे, conjoining the 1st two syllables, we have त्व + अम्, and अह + अम्, and then by अभि पूर्वः । त्वम् and अहम्। The other mode is (शेष इति सप्तमी स्थानिनो शिखकरणात्प्रिवक्ष्या सेनमपर्यन्ताच्छेष्य अद् इत्यवलोपः । सवप्तो अप्यन्तरात् असेऽगुणे ऋतेष्वत्संसे). Considering the vocative force of शेषे, the portion remaining after the substitution of the forms, त्वाहैषा i. e. अद is elided. In spite of its being subsequent in the *ashṭādhyāyi* order, it takes effect after the operation of अतो गुणे on the ground of the latter being of *antaraṅga* character. अलिङ्गे युम्बदस्मदोः *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवावी द्विवचने (7-2-92). When a dual case-affix follows, *yava* and *āva* (युव, आव) are the substitutes of what ends with *m* in these two.

No. 355.—पथमावावच द्विवचने भावायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. श्री हृषीत्र सुवचम् । It is better to say that “when *au* and *au* follow;” but *Pāṇini* employs Rule 358 to form the 2nd dual. Thus 1. d. युवाम्, आवाम्, but युवम्, आवम्, in the Vedas. Why ‘of what ends with *m*?’ to avoid the anomalous forms. त्वा, मा, in 3. s.

No. 356.—यूयववी जसि (7-3-93). *Yāya* and *vaya* are the substitutes of these, when *jus* follows. Hence यूयम्, वयम्, 1. p.

No. 357.—त्वमावेकवचने (7-2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. s. त्वाम्, माम्, (त्व + अद + अम्, म + अद + अम् = त्वद् + अम् = मद् + अम्) No. 316. = त्वआभ्रम्, मआभ्रम् = त्वा + अम्, माआम् । No. 73 = त्वाम्, माम्, 237).

No. 359.—शसोन् (7-1-29). The letter *n* is the substitute of *sas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *sas* is affected by the change (see No. 47). Hence the inflected word ends in a compound consonant, as युष्मानस् । But the final consonant is elided by 64. Thus we have 2. p. युष्मान् असान् ॥

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. s. त्वया, मया (from त्वअद् + आ, मअद् + आ = त्व-द + आ, मद् + आ, त्वय् + आ, मय् + आ).

No. 361.—युष्मदसंवेरनादेशः (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. d. युवाभ्याम् आवाभ्याम् (Nos. 354 316, 361, 73). 3. p. युष्माभिः, आसाभिः ॥

No. 362.—तुभ्यमस्तोऽर्थः (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *he* follows. असादेशः शेषे लोपः । 1st *am* instead of *ne*, then the elision of *d* (or *ad*). Thus 4. s. तुभ्यम्, मह्यम्, 4. d. युवाभ्याम्, आवाभ्याम्, 4. p. युष्माभ्यम्, आसाभ्यम् (210) 5. s. त्वत् मत् (212).

No. 363.—तवमदीङ्गि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *nas* follows. Hence, तव + अद + अस = तव + अ + अस (353)—तव + अस (316). Now if *as* remains as *as*, the form would be तवः। Hence, *as* (अस) is substituted for *nas* by No. 208. Thus 6. s. तव, मम (316) श in *as* being simply indicatory. 6. d. युवयोः, आवयोः (354, 360). In 6. p. *dkam* is used for *sām* by No. 213. Thus 6. p. युवाकम्, आवाकम्। 7. s. त्वयि, मयि (357, 360), 7. d. युवयोः, आवयोः। 7. p. युवासु, आवासु (361). The compound परमयुग्मद (thou, the last) is declined as युग्मद॥

NOTE.—समस्य माने द्वैकल्यवाचिनी, युग्मदस्तटी । समासांशि । युग्मदस्तटो युवावात्वमात्रपि ॥ १ ॥ सुजसडेष्टसु परत आवयोः स्युः सदैव ते । त्वावौ युवययो तुयमस्यो तत्र ममात्रपि ॥ २ ॥ यते परत्वाद्वाधन्ते युवावौ विवये स्वर्गे । त्वमात्रपि-प्राप्ताधन्ते पूर्वविवितिवेधतः ॥ ३ ॥ द्वैकसंख्या समासांशो बहुवच्च युग्मदस्तटो । सयोरद्वै-कतार्थत्वाच युवावौ त्वमो च न ॥ ४ ॥

If *yushmad* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yuvā* and *ava*, as well as *tva* and *ma* are used. (1).

When *su*, *jas*, *ñe*, *nas* follow, those substitutes (*i. e.* *tva*, and *aha*, *yúya* and *vaya*; *tubhya* and *muhya*; *tava* and *mama*) are invariably used—2.

These, *i. e.* *tva*, &c. in their proper spheres debar *yuvā* and *ava* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (*i. e.* Rules 93, 94, 95 of the 2nd Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushmad* and *asmad* denote plurality, *yura* and *ava*, *tva* and *ma* are not substituted, because they (*yushmad* and *asmad*) have not the sense of duality and unity—4.

त्वां मां वा अतिकान्तः (surpassing thee or me) makes 1. s. अतित्वम्, अतिवाम् । 1. d. अतित्वाम्, अतिमाम् । 1. p. अतिपृथम्, अतिवर्घम् । 2. s. अतित्वाम्, अतिमाम् । 2. d. अतित्वाम्, अतिमाम् । 2. p. अतित्वान्, अतिमान्। (*Tva* and *ma* are used in 1. d., 2. d., 2. p. by Sloka I.; and *yuya* and *vaya* are used in 1. p. by Sloka II.).

3. s. अतित्वया, अतिमया । 3. d. अतित्वाभ्याम्, अतिमाभ्याम् । 3. p. अतित्वाभ्यः, अतिमाभ्यः । 4. s. अतित्वभ्यम्, अतिमाभ्यम् । 4. d. अतित्वाभ्याम्, अतिमाभ्याम् । 4. p. अतित्वभ्यम्, अतिमाभ्यम् । 5. s. अतित्वत्, अतिमत् ।

5. d. अतित्वाभ्याम्, अतिमाभ्याम् । 5. p. अतित्वस्, अतिमत् । 6. s. अतित्व, अतिमम् । 6. d. अतित्वयोः, अतिमयोः । 6. p. अतित्वाकम्, अतिमाकम् । 7. s. अतित्वयि, अतिमयि । 7. d. अतित्वयोः, अतिमयोः । 7. p. अतित्वासु, अतिमासु । Voc. s. हे अतित्वम्, हे अत्यवाम्, &c.

Ex. 2. युवां आदां वा अतिकान्तइति विधेये सुजसे हस्ते रस्ते प्राप्तवृत्ते । With this analysis like the foregoing before *su*, *jas* and *ne*; and before *au*, *am*, *au!*. अति युवाम्, अत्यादाम् ॥ 2. p. अतियुवान्, अत्यादान् ॥ 3. s. अतियुवाया, अत्यादाया । 3. d., 4. d., & 5. d. अतियुवाभ्याम्, अत्यादाभ्याम् । 3. p. अतियुवाभिः, अत्यादाभिः । 4. p. अतियुवभ्यम्, अत्यादभ्यम् । 5. s. and 5. p. अतियुवत् अत्यादत् । 6 and 7. d. अतियुवयोः, अत्यादयोः । 6. p. अतियुवाकम्, अत्यादाकम् । 7. s. अतियुवयि, अत्य वयि, अतियुवासु, अत्यादासु ॥

Ex. युष्मान् स्माच्येति विधेये, मुजस्फेहस्तप्रावत् । When *yushmad* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. d. 2. s., 2. d. अतियुष्माम्, अत्यस्माम् । 2. p. अतियुष्मान्, अत्यस्मान् । 3. s. अतियुष्माया, अत्यस्माया । 3. d., 4. d., 5. d., अतियुष्मायम् । अत्यस्माभ्याम् 5. s. and 5. p. अतियुष्मत्, अत्यस्मत् । 6. d. and 7. d. अतियुष्मयोः, अत्यस्मयोः । 6. p. अतियुष्माकम्, अत्यस्माकम् । 7. s. अतियुष्मयि, अत्यस्मयि । 7. p. अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदस्य (8-1-16) पदात् (8-1-17) अनुडार्तं सर्वमपादाती (8-1-18). Of a *pada*, i. e. a finished word and after a *pada*, let all the substitutes be *Anudatta* (gravely accented) when the finished word does not stand at the beginning of a *páda* (a quarter of a *Śloka*, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मदस्मटोः यष्टीचतुर्थे द्वितीयात्ययेणां नावौ (8-1-20). *Vám* and *nau* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *páda* and not at the beginning of it). Supplied from the heading rule).

No. 366.—बहुवचनस्य वस्नस्तो (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vám* and *nau*.

No. 367.—तेमयावेकवचनस्य (8-1-22). *Té* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मे द्वितीयायाः (8-1-23). *Tvá* and *má* are used in place of them in the 2nd case singular.

Example:—**श्रीशस्वाखतु मापीहत्तात् ते मे श्च शर्मेतः । स्वासी ते मे श्च तु हरिः पा तु धा मपि मौ विभुः ॥** May the Lord of Śrī (fortune) protect thee (*tuá*) and me (*má*) here—may He give happiness to thee (*te*) and to me (*me*). That Hari is thy (*te*) Lord and mine (*me*) as well. May the Omnipresent protect you two (*vám*) and us two ! **सुखं धां तैवादात्योऽध्यः परिष्ठामपि तौ हरिः । सोऽप्याद्योनः शिखं दोनो दद्यात् संच्छेऽच्छवः सनः ॥** May Lord bestow bliss on you two (*vám*) and on us two (*nau*). May He protect you all (*vah*) and us all (*nah*) and give prosperity to you all and to us all (*vah* and *nah*). He is the adored of you all (*vah*) and of us all (*nah*) in this world. **पदात्पदेणः किम् ‘Why after a *pada*?’ वाक्यादैवाभूत्** that it may not come at the beginning of a sentence; as त्वां पातु, मां पातु. May God protect thee, me! **अपदातौ किम् । Why ‘not at the beginning of a *pada*?’** Attend—**वेदैरग्रेषैः संबोधोऽस्मान्कृष्णः सुखदावतु ।** May Krishna who is properly understood by the Vedas in their entirely always preserve us !

स्यप्रहणाच्छूयमाण विभक्ति कपोरेत्, नेह, इति युष्मत्युत्रोद्विवेति ॥ The word *sthā* invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here ‘your son speaks’.

Vártika I. **समानवाक्ये निधात् युष्मदस्मदादेशा वक्तव्याः ॥ एकतिष्ठाव्यम् । सेनेह न । शोदनं पञ्च, नवभविष्यति ।** In a simple sentence, accent less substitutes are used for *yushman* and *asmad*. A simple sentence contains one single finite verb; hence not here “cooked the meal, it will be thine” (पञ्च but not ते) इह तु स्यादेव, शालीनां से शोदनं दात्यामि, but here it can be used ‘I will give thee (ते) rice food.’

Vártika II. **एते धां नावादय आदेशा अनन्वादेशे वा वक्तव्याः ।** These substitutes *vám* and *nau* are optionally used in *anavadeśa* i. e. 1st reference, आन्वादेशे तु नित्यंस्युः, but they are invariably used in a subsequent reference—as, धा ता ते भजेऽस्ति धातासवभत्तोऽस्ति वा, तस्मैतेनम् इत्येव । O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—**न च वाहादैव युक्ते (8-1-24).** In connection with *cha* ‘and,’ *va*, ‘or,’ *ha* ‘verily,’ ‘certainly,’ and *eva* ‘own’—these substitutes are never used, **परिष्ठाम् मां च रक्षु मय हरि प्रेते वा न रक्षत्, how can He not preserve thee or me!** **यामस्त्वैव वस्त्वम्** the village is thy own property.

No. 370.—**यज्यार्थेऽकानालोचने-** (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, चेतसा स्वां समीक्षते, 'he mentally sees you.' भक्तस्तथैः खायति A worshipper contemplates Thy form. But in seeing with the eye. भक्तस्यापवर्त्ति चकुता । A worshipper sees Thee with the eye.

No. 371.—**स्तुर्मायाः प्रथमायाविभाय** (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. भक्तस्यमप्यहं तेन हरिस्वां त्रायते स माम् । स्वामेति एत ॥ 'Thou and I are both worshippers, hence, Hari⁴ protects thee (*tvám* or *tva*) and me (*mám* or *ma*).'

No. 372.—**आमन्त्रं पूर्वमविभायमानक्त** (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148b). आमेतव, 'O Fire thine.' देवास्मान्याति 'O God ! preserve us.' But this rule is generally disregarded in the Vedas. For example उद्यदारक्षदेवनः, 'O God! always preserve us.'

No. 372a.—**नामन्त्रेसमानाधिकरणे सामान्यवचनम्** (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, ज्ञेदयात्मो नः पाति, 'O Merciful Hari, reserve us.' आमेतजस्मिन्, 'O Splendid Fire!' तेजस्मिन् is *anudatta* here.

No. 372b.—**विभायितं विमेषवचने** (8-1-74) अत्र भावम्, सहुवचनमिति वक्त्वामीति । But when the objects described are many, the procedure is optional. देवाः ग्रायाः युष्मान् भजे, दोभजे इति वा, 'O Gods, Protectors, may I serve you' (*yushmán* or *vah*). In this example, the non-'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. s सुपात् or सुपाद् (having beautiful feet). 1. d. सुपादौ । 1. p. सुपादः । 2. s. सुपादम् । 2. d. सुपादौ ॥ The Accusative plural is formed by the next rule.

No. 373.—**पादः पत्** (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pád*, *pat* is the substitute of the portion, *pád*. Hence, *pád*, being called *bha* before *śas*, &c. (by No. 173) makes 2. p. सुपादः । 3. s. सुपादा । 3. d. सुपादम्याम्, &c. 'No change of form takes place in 3. d. on account of the title of *pada* given to it by No. 172.'

Ex. अग्निन् मन्त्रामोत्पन्नवत् (who kindles fire) or अग्निमद् 1. s. अग्निमध्ये । 1. d. अग्निमध्यः । 1. p. अग्निमद्यम्यास । 3. d., 4. d., and 5. d. अग्निमित्यादि सुचेष्याह्वेः सुप्युपदेक्षिण् ॥ By No. 343, *Kvin* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with it in the compound.

No. 374.—अग्निदिवं हृतउपधायाः कृष्णिति (6-4-24). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *ñ*. Hence, the penultimate *n* of *anchu* is dropped before *kvin*. Thus we have to decline प्राच् 'eastern' (प + आच्).

Again since the word प्राच् in the original form प्राञ्च् ends in *u* of the *uk* group; hence by 332, the augment *num* is inserted after the final vowel of it before *sarva* suffixes. Thus in 1. s. we have the form प्रान् च्छ् = प्राञ्चस् (85) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. s. प्राछ् । 1. d. प्राञ्ची । 1. p. प्राञ्चः । 2. s. प्राञ्चस् । 2. d. प्राञ्ची ।

No. 375.—प्रच् : (6-4-138). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र).

No. 375 a.—चो (6-3-138). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing प्रच् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2. p. प्राचा in 3. s. The 3rd case dual is प्राच्याम् (346, 87). When *prati* is prefixed to *anchu* we have 1. s. प्रत्यह् (western) 1. d. प्रत्यञ्चीः । 1. p. प्रत्यञ्चः । 2. s. प्रत्यञ्चस् । 2. d. प्रत्यञ्ची । 2. p. प्रतीक्षः (*a* being elided and the final *i* of *prati* being lengthened). 2. s. प्रतीक्षा । 3. d. प्रत्यञ्चाम्, &c.

Example. अमुमञ्चतोति विष्टु (who goes to that). This being the popular solution, and अदस् अञ्च, इतिस्थिते, this, the technical, the following rules apply.

No. 376.—तिष्ठन्तेऽप्योऽच टेरदाञ्चतोति प्रत्यये (6-3-92). *Adri* is the substitute of the *ti* (टि) of *vishvanch* (going every where), of Deva 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अदस् अञ्च, *kvin*, i. e. *va* suffix is understood after *anch*. Hence the form becomes अदट्रि अञ्च or अददाञ्च,—again

No. 377.—**अनुसोऽस्तेवादुदामः** (8-2-80). Short *u* and long *u* are the substitutes of what follows *d* in *adas* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have अमुमुद्यज्ज्व + स = अमुमुयज्ज्व (elision of *s* and *ch* and *ku* by 346), in 1. *s.*

NOTE 3.—इति इत्यवैधयोः समाहारदृन्तः आनन्दस्याद्यस्य व्यञ्जनयोऽस्या दीर्घस्य दीर्घः । The *u* of तु is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d.* अमुमुयज्ज्वा । 1. *p.* अमुमुयज्ज्वः । 2. *s.* अमुमुयज्ज्वम् । 2. *d.* अमुमुयज्ज्वा । 2. *p.* अमुमुयज्ज्वः (375a). 3. *s.* अमुमुयज्ज्वा । 3. *d.* अमुमुयज्ज्वाम् (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s.* अमुमुयज्ज्व or अमुमुयज्ज्वः; 1. *d.* अमुमुयज्ज्वा and so on.

Ex. उद्यज्ज्व (northern) makes 1. *s.* उद्यज्ज्व । 1. *d.* उद्यज्ज्वा ॥

No 378.—**उद्बृत्** (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (उद) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p.* उदीचः । 3. *s.* उदीचा । 3. *d.* उदीचाम्, &c.

No. 379.—**समः समि** (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvin* follows. Hence 1. *s.* सम्यज्ज्व (moving in a right line) 1. *d.* सम्यज्ज्वो । 1. *p.* सम्यज्ज्वः । 2. *p.* समीचः । 3. *s.* समीचा, &c.

Ex. सहभज्जतीति (he moves with).

No. 380.—**सहस्र सधिः** (6-3-95). *Saha* is changed to *sadhr* before *anchu* with the suffix *kvin*. Hence 1. *s.* सध्यज्ज्व, &c.

No. 381.—**तिरस्तिर्यं सोपे** (6-3-94). *Tiras* is changed to *tiri* (तिरि) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s.* तिर्यज्ज्व । 1. *d.* तिर्यज्ज्वो । 1. *p.* तिर्यज्ज्वः । 2. *s.* तिर्यज्ज्वम् । 2. *d.* तिर्यज्ज्वो । 2. *p.* तिर्यज्ज्वः । 3. *s.* तिर्यज्ज्वा । 3. *d.* तिर्यज्ज्वाम्, &c.

No. 382.—**नाभ्यः पूजायाम्** (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus पाह् (a worshipper), 1. *d.* पाज्ज्वो । 1. *p.* पाज्ज्वः । 2. *s.* पाज्ज्वम् । 2. *p.* पाज्ज्वः । 3. *s.* पाज्ज्वा । 3. *d.* पाज्ज्वाम् (64, 346). 7. *p.* पाज्ज्व (64, 346, 101, 213) or पाज्ज्वु (350). *

शब्दं पूजायं प्रत्यक्षायः । Likewise in the sense of worshipping are *pratyayā*, &c. declined.

Ex. कुर्जः कौटिल्यास्योभावयोः: (to become crooked or small, a curve). 1. *s.* कुर्जः । 1. *d.* कुर्जीः । 1. *p.* कुर्जः । 3. *d.* कुर्जभ्याम्, &c. Ex. पणोमुक् (a cloud) is declined as पणोमुक् (348, 241) or पणोमुम्भाम् (348). Ex. सुवृश्च (cutting well). The root *vraśch* to cut is changed to *vriśch* by पक्षित्या०, when the annex is *kvip*, and makes 1. *s.* सुवृद or सुवृद् (280, 350, 87, 241), 1. *d.* सुवृष्टीः । 1. *p.* सुवृष्टः and 7. *p.* सुवृष्टुः or सुवृष्टस्तु ॥

NOTE.—पर्जनाने पृष्ठमहूङ्गजगच्छत्यत्त्वं । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *satī* suffix; hence the augment *num* is inserted by No. 332 महाते, पूर्यते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. *d.* महान्ती । 1. *p.* महान्तः: Voc. sing. हे महन् । 2 *p.* महतः । 3. *s.* महता । 3. *d.* महदभ्याम्, &c.

No. 383.—अत्यसन्तत्य धाधातेः (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

Ex. धीमत् (intelligent)—this word ends in, *matv* or *atū*; hence, 1st the penult *a* of the form *dhimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. *s.* धीमान् (258, 64), 1. *d.* धीमन्ती । 1. *p.* धीमन्तः । Voo. sing. हे धीमन्; शरदी महात्, like *mahat* before *śas*, &c.

उग्रदध्यामिति सूक्ष्मेऽप्यक्षयं नियमार्थम् । धातेऽश्वेतुगित कार्यम् तद्दंश्वते रेतिति, सेन सत्, अत् इत्यादीन । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms अत् (falling) अत् (falling) are exempted from the influence of No. 332. (See No. 303). अधातेऽरिति तु अधातु भूत पूर्णस्यापि नुर्मर्थम् । The expression "of what not being a verbal root" offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तमिच्छतीति (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. *s.* गोमान् । 1. *d.* गोमन्ती । 1. *p.* गोमन्तः (*num* by No. 332)).

Ex. भासेऽवतु: The pronominal भवतु 'your honor' is formed of "bhā" to shine and the affix *avatv* and is declined thus—भवान्, 1. *s.* भवन्ती, । 1. *d.*, भवन्तः, 1. *p.*, (*Num* = 332), &c.

Ex. भवतीति, भवतु (being; *satri* affix) makes 1. s. भवत् ; 1. d. भवन्तो ; 1. p. भवन्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—उभेष्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नाभ्यस्ताकृतः (7-1-78). There is not the augment *num* of *satri* after a reduplicated form. Hence ददत् a reduplicated form of the root *dā* ‘to give,’ ending with the *satri* affix, makes 1. s. ददत् ; 1. d. ददतो ; 1. p. ददतः, &c.

No. 386.—जक्षित्यादयः जट् (6 1-6). Let *jakshiti*, the 7th with the 6 verbs following it be named “Reduplicate.” Hence by No. 385 and 258, we have 1. s. जक्षत् (eating). 1. d. जक्षतो ; 1. p. जक्षतः, &c. जायत् (waking), विद्वत् (being poor), शाशत् (ruling), चकासत् (shining),—all these are declined like *jakshat*.

The roots दीर्घीङ् and वेदीङ् though exhibited with the Indicatory न take *parasmaipad* suffixes in the Vedas. Thus 1. s. दीर्घत् (shining), वेदत् (going, pervading). The word *gup*, ‘concealing’ makes 1. s. गुप or गुब् (258, 87), 1. d. गुप्तो ; 1. p. गुप्तः ; 3. d. गुब्ध्याम्, &c.

No. 387.—त्वदादिषु दृश्यनालोकनेकस्तत् (3-2-60). When *tyad*, &c. precede *drīś* in composition, *kañ* as well as *kvin* is the affix added to *drīś* not signifying ‘ocular knowledge.’ *Tyad* &c. are named ‘*upapada*’ in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kri* ‘to make’ implied in the word *kāra* ‘a maker.’

No. 388.—आसर्वनामः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *drīś* or the affix *vatū* follows. Hence, तद् + दृश् = तथा दृश् = तादृश् (73). Now तादृश् (such) makes 1. s. तादृक् (258, 280, 87, 346, 241) = elision of *s* by No. 258; *s* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तादृग् । 1. d. तादृशो । 1. p. तादृशः, &c.

Ex. विश् (who enters) makes 1. s. विद् or विष् (280, 87, 241) । 1. d. विशो । 1. p. विशः &c.

No. 389.—**क्षेत्री** (8-2-63). *Ku*, i. e. a letter of the guttural class is optionally the substitute of *naś* (नश् = who destroys) at the end of a *pada*. Hence, 1. s. नक्, नग्, नट्, नठः ; 1. d. नवौ ; 1. p. नशः ; 2. d. नम्भ्याम् or नन्द्याम्, &c.

No. 390.—**स्पृश्यनुदकंविन** (3-2-58). When the preceding word in composition with *spris* “to touch” is else than *udak*, water the affix *kvīn* is used. Thus शतस्क or स्पृग् (who touches *ghee*, 1. s.) शतस्की, शतस्पृगः, &c.

ख्योऽतीति gives 1. s. दधक् or दधग् (arrogant, *kriy* = 343), 1. d. दधयौ ; 1. p. दधः ; 3. d. दधम्याम्, &c.

रत्नानि सुष्याति (who steals gems) makes 1. s. रत्नमुद or मुदः ; 1. d. रत्नमुयौ ; 1. p. रत्नमुषः ; ॥

Ex. पृष्ठ (six): 1. and 2. p. षट् or षह (184, 203, 87, 241). 3. p. पदभिः (87). 4. and 5. p. षहभ्यः ; 6. p. षण्याम् (308,—*nut* ; 87 ष to ष ; 86 b—cerebral *n* for the *n* of *nam*; 88 note). 7. p. षट्सु : The word पिपटित्रि ends with the desiderative *san*, षट् प्रतिष्टवस्थासिद्धत्वात् सप्तजुषोऽतीति रत्नस् ! As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *su* by No. 258, though the word ends in *sh* in its crude state. Hence we get the form पिपटित्रि a form that falls within the influence of the next rule.

No. 391.—**वाहपथायादीर्घकः** (8-2-76). At the end of a *pada*, the penultimate *ik* of verbs ending in *r* or *v* is lengthened. Thus 1. s. पिपटीः (109), 1. d. पिपटीयौ ; 1. p. पिपटीषः ; 3. d. पिपटीभ्याम्, &c.

No. 392.—**नुमिसर्जनीयशर्वत्वायेषि** (8-3-58). And also when *numisarga* and a sibilant severally intervene between *in**ku* and a dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipatkhish* is called a *pada* (by 172) before *su* of the 7th case ; and the final *sh* is regarded dental because the rule आदेशप्रत्ययोः does not take effect, so far as सप्तजुषेऽः is concerned ; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *risarga* by No. 109, and at last this *risarga* is retained as *risarya* or changed to the dental *s* by No. 122. Thus we have पिपटीष् सु or पिपटीः सु = पिपटीसु तु or पिपटीः तु (392) = पिपटीष् तु (86) or पिपटीः तु : Note that the *rutva* change was followed by the lengthening of the preceding *ik* by No. 391.

Ex. चिकीर्णे (who wishes to do) makes 1. s. चिकीः (258 ; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109 ; 1. d. चिकीर्णे । 1. p. चिकीर्णः । 7. p. चिकीर्णु (No *visarga* by रोः सूपि). Ex. दोष (arm) is formed of the root *dam* 'to subdue and the affix *dos* (दोस् दमेऽदोस्) and the त्रि of *dam*, i. e. am disappears on account of the indicatory द of दोस् (see No. 246) वस्त्वासिद्धत्वादृत्विन्संगो ॥ 1. s. दोः । 1. d. दोषी । 1. p. दोषः । 2. p. दोषः or दोष्णः (246, 247) 3. s. दोष्णा or दोषा, &c. Ex. विविष् (who wishes to enter) is formed from the desiderative form of the root *vis* 'to enter' followed by *tda* evanescent suffixes *krip*. वस्त्वासिद्धत्वात्संयोगाम्भलोपः विविष्-सिष्यः जप्त्वाचत्वं । The crude form विविष्, when analysed, becomes विविष्ट्. Hence placing *su* after it we have विविष्ट् + स्. At this stage, 1st the suffix *su* is elided ; afterwards two different operations present themselves :—The one, the change of the palatal श to *sh* and the other, the elision of the final *s* of *sa* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of *s* dental, the palatal श is changed to the cerebral by No. 280 ; which alters to the cerebral *d* by No. 87 and finally to त्रि of the same kind by No. 241. Thus 1. s. विविष् or विविष् । 1. d. विविष्णे । 1. p. विविषः । 3. d. विविष्यम् । 7. p. विविष् ॥ The *k* of the inflected form विविष् is elided by No. 350, when the *su* of 7. p. follows, and then the next rule applies.

No. 393.—एकेः कः सि (8-2-41). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. p. विविष् ।

Ex. तस्य (Paring, cutting) becomes तद् or तद् in 1. s. (elision of *su*, of *k* and the change of *sh* to त्रि or त्रि cerebral) तस्य in 1. d. &c. Ex. गोरक्ष 'who protects a cow' becomes गोरट् in 1. s. गोरखा in 1. d. तक्ष रक्षभ्यां यथन् भ्यां क्रिपि तु स्कोरिति न पवस्ते. णिलोपस्य स्यानिवद्ग्रावास् ; तस्मात्संयोगाम्भलोप एव ॥ When *krip* follows the causal forms, *takshi* and *rakshi*; the rule *skoh* does not take effect; because the elision of the causal suffix त्रि is *sthani*. Hence the elision of the last letter of the compound consonant त्रि obtains. Thus we have तद् or तद्, गोरक्ष or गोरग् in 1. s. The desiderative forms विपक् (who wishes to cook), विवष् (who wishes to speak), विधष् (who wishes to burn) become विपक् or विपक् ; विवष् or विवक् विधष् or विधक् in 1. s. and are declined like विविष्.

Ex. पित् गते (to go), सुख्येतीति सुयोः (of good gait = 258, 133, 391, 109); सुपितोः सुपितः । 3. s. सुपिता । 3. d. सुपीर्याम् (133, 391). In the same way सुतूः (तुस खरण्डने, to cut; who cuts well).

The word विद्रुत् which ends with the suffix *vastu* makes 1. s. विद्रान् (332, 292, 258, 64), 1. d. विद्राते । 1. p. विद्रांसः । Voo. sing. हे विद्रान् . 2. s. विद्रांसम् .

No. 394.—बसोः संप्रसारणम् (6-4-131). The *samprasadana* is the substitute of a *bha* ending in *vastu*. Hence 2. p. विद्रुकः (301, 243) 3. s. विद्रुता । 3. d. विद्रुदभ्याम् (303), 7. p. विद्रुत्सु ॥

Ex. सेदिवस् (one who has sat down) makes 1. s. सेदिवान् । 1. d. सेदिवांसो । 1. p. सेदिवांसः । 2. s. सेदिवांसम् । 2. p. सेदुषः । 3. s. सेदुणा । 3. d. सेदिवदभ्याम्, &c. Ex. सुहित्तिस्ति, सुहित् (who injures well), 1. d. सुहितोः । 1. p. सुहितः । 3. d. सुहित्याम् (64) &c. 7. p. सुहित्सु । Ex. अस् from अंस् (to fall down) makes 1. s. अत् or अद् (303, 241) 1. d. असो । 1. p. असः । (The nasal *n* disappears by 374, because the root अंस् does not end in the short indicator *i*.) 3. d. अदभ्याम् 7. p. अत्सु (303). In the same way, अत् from अंस् 'to fall '.

No. 395.—ऐसोप्सुर् (7-1-89). When a *sarvanāmaasthāna* follows, *asūn* is the substitute of the word *puns*. उकारउच्चारणार्थः *u* in *asūn* is simply euphonic. Since the substitute ends in *ū*, hence by 46, it takes the place of the final *s*. *Anuswāra* in *puns* (ऐंस्) is symbolic of *m*. Hence we have to decline युमस् as regards *sarva* suffixes. Thus 1. s. पुमान् (332, 292 = पुमन्+स् = पुमानस्+स् = elision of *su*, of *s* = 258, 64), पुमांसो । 1. p. पुमांसः । 2. p. युंसः । 3. s. युंसा । 3. d. युंभ्याम् (64), 3. p. युंभिः । 7. p. युंसु . The word उशनस् 'the regent of the planet venus' takes the substitute *anān* by No 270. Thus, 1. s. उशना । 1. d. उशनोः । 1. p. उशनः । अस्ति सम्बुद्धो वा नह नलोपश्च वा वाच्यः । *Anān* is the alternative substitute of this *u* in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उशनन् ; or हे उशन ; or हे उशनः (258, 133, 109) ; 3. d. उशनोभ्याम् (172, 135, 66 a) In the same way अनेहस् (time). Thus अनेहा (270). 1. d. अनेहोः । 1. p. अनेहोः । हे अनेहः &c. Ex. वेधस् (Brahman) makes 1. s. वेधाः (383), 1. d. वेधोः । 1. p. वेधः । हे वेधः (133, 109). Ex. सुख्येत्ते, सुवः (who dresses well). Ex. पित्यहं पते; पित्यहः or पित्यहातः (who eats a funeral cake). 1. d. पित्यहोः, &c.

No. 396.—अदसौलोपद्धत्त (7-2-107). When *su* follows, *au* (औ) is the substitute of the final of *adas* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s.* असौ। In 1. *d.* proceed thus:—अदसौ+औ=अदप्रौ (263)=अदप्रौ (316)=अदौ (63)=अमू (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p.* having changed *jas* to *si* and used *guna*, let us make use of the next rule.

No. 397.—एतर्दुषुवचने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p.* अमी. पूर्वजासिञ्चिमिति विभक्ति कायं प्राक्, पश्चाद्दुषुमुत्त्वे. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adām* (अदम्) becomes अमूम् in 2. *s.* 2. *d.* अमू, 2. *p.* अमून् ॥

No. 398.—नमुने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *nā* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghī*, *tā* is changed to *nā* by 254. Thus 3. *s.* अमुना । 3. *d.* अमूम्याम् (377) अमीमः (397) 4. *s.* अमूम्यै । 4. *p.* अमीम्यः । 5. *s.* अमूम्यात् । 6. *s.* अमूम्य । 6. *d.* अमूम्यै । 6. *p.* अमीम्याम् । 7. *s.* अमूम्यिन् अमूम्यै । 7. *p.* अमीम्यै—इति हलन्ताः पुलिङ्गाः: Masculines ending in consonants concluded.

CHAPTER XII.

FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नहोधः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *krip* comes after a word compounded with it, the word so compounded is lengthened by Rule—नहि दृति क्षवि व्यधि रक्षि सहि तनि बुद्धया (6-3-116). Hence उप + नह = बिप्र becomes उपानह् (a slipper) and is declined thus—1. *s.* उपानह् or उपानत् (25S, 399, 87, 241). 1. *d.* उपानहौ । 1. *p.* उपानहः । 3. *d.* उपानदभ्याम् । 7. *p.* उपानन्तुः ॥ The word उपिण्ठ् ‘a vedio metre’ comes from the root *shnih* ‘to love’ and ends in the affix *kwin*. Hence from No. 346 we have 1. *s.* उपिण्ठ् । 1. *d.* उपिण्ठौ । 3. *d.* उपिण्ठ्याम् । 7. *p.* उपिण्ठु ॥

Ex. द्विष (sky) makes 1. *s.* द्वीषः (306). 1. *d.* द्वीषौ । 1. *p.* द्वीषः । 3. *d.* द्वीष्याम् (307). 7. *p.* द्वीषु ॥ Ex. गिर् (speech)—1. *s.* गीरः (258, 391, 109). 1. *d.* गीरौ । 1. *p.* गीरः, &c. Ex. पुर् (a city)—1. *s.* पूरः ।

1. d. पुरी । 1. p. पुरः, &c. In the feminine चतुर्थ is substituted for चतुर् (four), in hence we get 1 and 2. p. चतुरः (282). 6. p. चतुर्षाम् (283). किम्: कादेशे टाप् 'tāp,' a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. s. का । 1. d. के । 1. p. काः like सदी ॥

No. 400.—एः हो (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have इयम् in 1. s. In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes इल् by No. 316. Again, to mark the feminine, long *a*, i. e. tāp is annexed, thus producing the form इटा in declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form इमा in the 1st two cases. Thus 1. d. इमे (199, 66a) 1. p. इमः (73). 2. s. इमाम् । 2. d. इमे । 2. p. इमाः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. s. अनया (232, the final *ap* of *anā* being changed to *ekār*, एने + आट्) 3. d. आन्याम् । 3. p. आन्यिः । 4. s. अन्यै (225). 4. p. आन्यः । 5 and 6. s. अनयाः । 6. d. अनयेः (232). 6. p. आनाम् (225, 214). 7. p. आन्यु ॥ In re-employment (आन्यादेशे), 2. s. एनाम् । 2. d. एने । 2. p. एनाः । 3. s. एनया । 6 and 7 d. एनयेः । उत्तिगादिना सज्जे: विवन् आनागमश्चनिपातितः ॥ By *utra* *ritvig*, &c., the root (सञ्) 'to quit' takes the affix *kvin* and the augment *am* is irregularly inserted. This is the origin of the word सज्ज (a garland). 1. s. सज्ज or सग् । 1. d. सज्जे । 1. p. सज्जः । 3. d. सज्याम् । 7. p. सज्जु त्यद् (short a for the final and tāp) makes 1. s. स्या । 1. d. त्ये । 1. p. त्याः ॥ In the same way तद् (that) and एतद् (this). वाच् (speech). 1. s. वाक् or वाग् । 1. d. वाचै । 1. p. वाचः । 3. d. वान्याम् । 7. p. वान्यु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. p. Thus 1. p. आपः । 2. p. आपः ॥

No. 401.—अपेभिः (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *bh* follows. Thus 3. p. अदूभिः (87). 4. p. अदूभ्यः । 6. p. अपाम् । 7. p. अप्तु ॥

Ex. दिश् (direction) gives 1. s. दिक् or दिग् (258, 343, 346, 87), 1. d. दिशै । 1. p. दिशः । 3. d. दिभ्याम् । 7. p. दिक्षु (346, 243). By No. 387, *kvin* is placed after *drīś* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. s. दृण् or दृक् । 1. d. दृशै । 1. p. दृशः त्विद् (light) makes 1. s. त्विद् त्विद् । 1. d. त्विशै । 1. p. त्विशः । 3. d. त्विद्याम् । 7. p. त्विदत्तु or त्विद्यु ॥

Ex. सहजुयते-इसि सङ्गः 'a friend' (elision of *s* by 258, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. *d.* सजुया । 1. *p.* सजुयः । 3. *d.* सजूर्याम् । 7. *p.* सजूल् or सजूःतु । (The substitute *sh* being invalid जट्टस्यासिद्धत्वादुत्त्वम्, *r* is substituted for the *s* of *sajūś* by 133 and the vowel is lengthened by 391. Again, the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined—1. *s.* असी (396). 1. *d.* असू (263, तप् substituted, 199, *guna*; *u* and *m* substituted). 1. *p.* असूः । 2. *s.* असूम् 2. *d.* असू । 2. *p.* असूः । 3. *s.* असूया 3. *d.* असूर्याम् । 3. *p.* असूरिः । 4. असूयै । 4. *p.* असूर्यः । 5 and 6. *s.* असूयाः । 6. and 7. *d.* असूयोः । 6. *p.* असूयाम् । 7. *s.* असूयाम् 7. *p.* असूयु so much for Feminines ending in consonants.

CHAPTER XIII.

NEUTER BASES ENDING IN CONSONANTS.

(स्वमोलुक)—In the declension of neuters *sū* and *am* are elided by No. 204; the *h* of *audūḥ* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* स्वनदुत् or स्वनदुद् (having good cattle) 1. *d.* स्वनदुही 200, 1. *p.* स्वनद्यार्हिः (*am* augment and *śi* for *jas* and *sas*), Again, the same in the 2nd case. The rest like the Masculine

Ex. विमलदिव 'a cloudless sky' makes 1. *s.* विमलद्यु (307 and *yog*) 1. *d.* विमलदिवी (200). 1. *p.* विमलदिवि (201), &c. वार् (water) becomes वा: in 1. *s.* वारी in 1. *d* and वारि in 1. *p*. The same in the 2nd case. 3. *s.* वारा &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. *p.* किम् (what) takes the form किम् (204) in 1. *s.* के (313, 200, *guna*). 1. *p.* कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्वादेशे नर्युसके एन्ट्रुक्तव्यः । *Eknat* (एन्ट) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* एन्ट् (204). 1. *d.* एन् (204, 265, *guna*). 1. *p.* एनानि । 3. *s.* एनेन । 6. and 7. *d.* एनयोः । Brahman (ब्रह्मन्=the supreme being) makes 1. *s.* ब्रह्म (204, 249), 1. *d.* ब्रह्मणी 1. *p.* ब्रह्माणि Voo. *s.* ऐ ब्रह्मन् or ऐ ब्रह्म. The rule रोड्युर्भि is applicable in forming the Nom. sing. of *ahān* (आहन्=a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* आहः 1. *d.* आहौ or आहनी (250) 1. *p.* आहानि, Again the same in the 2nd case. 3. *s.* आहा (247).

No. 402.—अहन् (8-2-68). *Ru* (५) is the substitute of *ahan* at the end of a *pada*. Hence 3. d. अहोभ्याम् (135). इह अहः अहोभ्यामि त्वादौ, रत्यवस्थयोरसिद्धत्वाचलोपे प्राप्ते, अहनित्यावर्त्य न लोपाभावं नियत्य द्वितीयेन रविंधेयः तदन्तस्यापि इत्यरत्ने ॥ दीर्घायथाहनि यस्मिन् स दीर्घाहानिदाधः । Here, as regards such forms अहः, अहोभ्याम्, the rules रोप्तुष्यति No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 (नलोपः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *rū* (५) by the 2nd i. e. अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. s दीर्घाहानिदाधः (a long day of summer) इहहस्यादिलोपे प्रत्ययलक्षणोनासुपि इति नियेधाद्रत्वाभावे ऽः । तस्यासिद्धत्वाचान्तलक्षणं उपथादीर्घः ॥ Here the affix *su* is elided by *halan*, but still it continues to operate on the base by *Pratyaya Lakshana* No. 178; hence considering the propriety of the prohibition असुष्यति in No. 141, let us substitute *rū* but not *r*. Again the rule substituting *rū* (अहन्) is non-existent. Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. d. दीर्घाहानीः । 1. p. दीर्घाहानः । 3. s. दीर्घाहा । 3. d. दीर्घाहोभ्याम् । Voc. sing. हे दीर्घाहः &c.

Ex. दण्डिन् “having a staff; a religious mendicant” makes 1. s. दण्डिन् (204, 249), 1. d. दण्डिनी (200). 1. p. दण्डीनि (201 and 257.) 3. s. दण्डिना 3. d. दण्डिभ्याम् (172, 249) &c. In the same way are declined बहुपूर्ण, बहुर्घमन् (having many suns). Ex. असजः पदान्ते कुत्वम्, सजः क्विनोविधानात् । The word *asrij* (blood) substitutes *kú* at the end of a *pada*, since *kvir* is affixed to it. असक्षश्वस्तु अस्यसे देणाटिके ज्ञात्प्रत्ययेभाद्यः । But the word *asrik* (a kind of religious abstraction) is formed of the root *asu* (असु=to throw) and the *upādi* suffix *rich*. Thus s. असक् or असग् । 1. d. असज्जी । 1. p. असज्जिः &c. एवत्र इति वा असन् । From No. 246 *paddanno* we get the form असन् before *śas*, &c. Thus 2. p. असानि or असज्जिः । 3. s. असा or असजा । 3. d. असभ्याम्, &c. The word ऊर्ज ‘strong’ makes 1. s. ऊर्ज् or ऊर्ज् (348) 1. d. ऊर्जी 3. p. ऊर्जन् (नरजानां संयोगः = the consonants in composition being in the order of *n*, *r* and *g*. अहूर्जिनुम् प्रतिवेदः अन्यान्यूर्जी वा तुम् असूर्जि असूर्जिः वा कुलानि । The insertion of the augment *num* is disallowed in forming the 1. p. of the compound ऊर्ज (possessing great strength); but it can come before the last letter of it by option; as *bahurjī kulani* (or *bahurñji*), a powerful family. The pronoun त्वं makes 1. s. त्वत् or त्वद् (204, 241). 1. d. त्वे । 1. p. त्वानि ॥ Likewise

तद् (that) assumes the form तत् or तद् in 1. s. ते in 1. d. and तानि in 1. p. The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. s. एतत् or एतद् 1. d. एते 1. p. एतानि अन्यादेष्ये तु एनत्, but in re-employment this word takes the form एनत् in 1. s. and so on.

Ex. बेभिद्यते: क्लिप्प (बेभिद्या+क्लिप्प)=breaking again and again, produces बेभित् or बेभिद् in 1. s. बेभिदी in 1. d. बेभिदि in 1. p शावल्लोपस्य स्वानिवत्त्वादभलनन्त्याच तुम् जलान्तलज्ञास्तुनुम् न । स्वविधी स्वानिवत्त्वाभावात् बेभिद्यिद्याद्यग्नाकुलानि । The Frequentative Form of the root भिद्यि to break (s. c. बेभिद्या) first drops its *y* and then the final *a*; the whole of the यह suffix disappears in this way on account of the suffix *krip* through the operation of the rules यस्य हलः and अतोलोपः । The suffix *krip* too disappears. Now considering the elision of *a* to be *shane* i. e. the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhāshā* No. 51). Hence बेभिद्यि ब्राह्मणाकुलानि in 1. p.

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् गवाक्य रूपाणिकी बेद्यागतिमेततः । अरंध्यवृक्षपूर्वदर्पतापिकशतं मतम् ॥१॥ स्तम् सुम् नव वह भादो पठके स्युत्तीया जाग्यसोः । चत्वारि शेषे दशके ढापाणीति विमावय । The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of go and the initial of *anchu* the substitution of अवह् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ($9 \times 3 = 27$); 6 forms before each of the six suffixes beginning with *bha* ($6 \times 6 = 36$), then before *fus* and *sas* (3×2), four before each of the remaining 10 suffixes ($4 \times 10 = 40$) (thus producing the No. 109) तथादि । गामज्जतीर्ति विपत्ते चत्वारिदिनाविद्यन् । गतौ न लोपः । अवह् स्वेटायनस्येत्यवह् ॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *krin* after it by the Sūtra, *ritvij*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avān* for its final before *anchu* in the opinion of Spotyana. Thus 1. s. गवाक् or गवाम् (सर्वत्रविभावेति प्रकृतिभावे, the final of 'go' retaining

its original form) गोअच्च or गोअग् (पूर्वरूपे, the final of go being the single substitute) गोअः गोग् (पूजायाम् नस्य कुत्येनहः—N being changed to *ñ* by *kutva* in the sense of worshipping) गवाङ्, गोअङ् गेत्तु. Thus we get nine forms in 1. s. (अस्यपि यतान्येव, the same No. of forms with the suffix *am* too) (श्रीङ्कः श्री, भत्यादत्त इत्यल्लोपः; the *a* of *anchu* being elided on account of its taking the name *bha* by अत्तः). Thus 1. d. गोची (पूजायां तु, but in worshipping) गवाज्ज्वी, गोअज्ज्वी, गोज्ज्वी (जश्शसेः श्चिः श्चः सर्वनामस्वानत्वात्तुम् (*śi* for *jas* and *sas*; *num* on account of *śi* being a *svarana-maasthāna*) 1. p. गवाज्ज्वि, गोअज्ज्वि, गोज्ज्वि, 3. s. गोचा । गवाज्ज्वा, गोअज्ज्वा, गोज्ज्वा । 3. d. गवायभ्याम्, गोअयभ्याम्, गोज्ज्वयभ्याम्, गोऽभ्याम् &c. सुषितुकान्तानां पचेष्यतोः कुणिति कुक् । The forms ending in *n* in 7. p. take the augment *kuk*. Thus 7. p. गवाक्तु, गोअक्तु गोङ्क्तु, गवाक्तु, गोङ्क्तु, गोक्तु, गोक्तु, गोक्तु, गोक्तु. The word तिर्यक्ति तिरस्+अत्तव- an animal makes 1. s. तिर्यक् (381) 1. d. तिरक्ती (375) 1. p. तिर्यक्ति (290) पूजायां तु, but in the sense of worshipping तिर्यक् तिर्यक्ती तिर्यक्ति. The *n* is not elided by No. 382. The word यक्ति (liver) makes 1. s. यक्तत् 1. d. यक्तती । 1. p. यक्तन्ति । From No. 246 we obtain the alternative form यक्तन् । Thus 2. p. यक्तनि or यक्तन्ति । 3. s. यक्तता, यक्ता (247). Likewise शक्तत् (ordure) makes 1. s. शक्तत् । 1. d. शक्तती । 1. p. शक्तन्ति । 2. p. शक्तन्ति or शक्तानि । 3. s. शक्ता or शक्तता, &c. The participle ददत् (giving) make 1. s. ददत् । 1. d. ददती ॥

No. 403.—वा नर्तुहक्त्य (7-1-79). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *svarana-maasthāna* follows. Hence 1 and 2. p. ददन्ति or ददति । The participle तुरत् (painting) seeks the aid of the next rule.

No. 404.—आच्छीनद्योर्नुम् (7-1-80). *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a*; when *śi* (श्री) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base तुर by taking the affix (श्री) and then with the portion of the *śatri* affix (अत्) following it, it becomes *tudat* (तुरत्) by No. 316 which then by this rule makes 1. d. तुरत्ती or तुरती । The 1. p. of it is तुरन्ति । Likewise भास् (shining) makes 1. d. भास्ती or भासी । The verbal root चक् 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri*; so it comes under the next rule. ॥

No. 405.—शप् श्यनेनित्यम् (7-1-81). *Num* is invariably the augment of what ends with *śatri* (the portion at) that follows the of *śap* or *śyan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhavati* and *śyan* of *divadi*. Hence पचत् makes 1. d. पचन्ति । In the same way दीव्यत् taking the class affix *śyan* and meaning “sporting, shining, &c.” makes 1. d. दीव्यन्ति and 1. p. दीव्यन्ति, &c. The word स्वप् (a sleeper) makes 1. s. स्वप् or स्वद् (87) नित्यात्परादपि नुमः प्राक् अमूर्चिति दीर्घः प्रतिपदोऽक्षत्वात् स्वाम्यि । The penultimate of *snap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *nūtra* is invariable in effect and subsequent in order; because the Paribhāshā लक्षणपतिपदोऽतयोः प्रतिपदोऽक्षत्वेव ग्रहणम् expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. p. स्वाम्यि निरवकाशत्वं प्रतिपदोऽक्षत्वमिति पदे तु प्रकरे तटिरक्षासुमेव । Regarding the above Paribhāshā to be inapplicable here, we may use *num* only. Thus 1. p. स्वाम्यि । 3. s. स्वपा अपोभिः (401) स्वदभिः in 3. p. 3. d. &c. अर्तिपित्यादिना धनेरस् । The *unādi* affix *us* is added to the root धनि ‘to be rich by artipibati, &c. of the 2nd Chapter of *uṇādi*. Hence we get the word धनुस् which makes 1. s. धनुः (204, 133, 109), 1. d. धनुषी सान्त्विति दीर्घः नुम् विसर्जनीर्येति षः । In the 1. p. the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनूषि in 1. p. 3. d. धनुर्भास् (133). 3. s. धनुषा &c. In the same way decline उक्षुस् (an eye), उक्षिस् (clarified butter).

Ex. पियठिष्टते: क्षिप् दीर्घिति दीर्घः । The desiderative form of पढ् (to read) takes the affix *kṣip* to denote the agent and thus becomes पियठिष्ट् which makes 1. s. पियटीः (133, 391, 109). 1. d. पियठिष्टे (अल्लोपस्थानिवत्याऽक्षलन्तलक्षणो स्थानिवत्याऽक्षलन्तलक्षणो नुम् न) 1. p. पियठिष्टि । 3. d. पियठोभ्यास् &c. The base पयस् (water) makes 1. s. पयः (204, 133, 109). 1. d. पयसी । 1. p. पयोभिः (292). The word सुपुर्व् (having good men) makes 1. s. सुपुम् (204, 64). 1. d. सुपुर्वी । 1. p. सुपुमासि (395, 332, 292). अदः विभक्तिकार्यम् उत्त्वमत्ये. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. s. अदः । 1. d. अम् । 1. p. अमूनि. The rest is like the masculine.

PART II.

CHAPTER I.

CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कार-कमिति यस्तजन्तः, 'what acts is called Káraka ;' the word *kárka* ends with the verbal suffix '*ṇvत्*'.

कारकशब्दोऽयं क्रियाहेतावेष प्रतिक्रृद्ध इति । the word *káraka* invariably means a cause of action, i. e. the relation of the noun to the verb in a sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to Páṇini ; (a) कर्म, the object or the nearest aim of an agent, the idea expressed by the accusative case; (b) करणम्, the instrument or idea expressed by the Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by the Inst. case, or if expressed by Nom. case, not considered a *káraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; (d) सम्प्रदानम्, the recipient of the object of giving or of a gift, hence the idea expressed by the Dative case; (e) अपादानम्, ablation, i. e. departure or removal from a fixed point, the idea expressed by the ablative case; (f) अधिकरणम्, location or the place of the action i. e. the idea expressed by the locative case. The idea of the genitive or possessive case is not considered a *káraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *káraka*, yet it is very appropriate to the purpose of translation, since it also expresses the idea of the *śesha-káraka*, the possessive.

No. 2.—भुवयपायेपादानम् (1-4-24). अपायो विभेदः । *Apāya* means 'separation.' भुगतिस्थैर्येपोरिति (इगुपथलक्षणः कः प्रत्ययः) the root *dhru* of *dhruvam* means to be stationary or to be in motion. भुवं पटपापयुक्तम् पाये साध्ये पट्टद्वाराप्रभूतं सत्कारकपादानसंबंधं भवति, "whatever being in motion, or stationary is connected with separation, i. e. becomes the fixed point of the departure of a thing is called *ablation* (the limit of departure).

उक्तं च, as it is said that, अपाये यदुदासीने चलं वा यदि वा चलम् । पृथमेवातदावेशातदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruba* 'a fixed point' and on account of departure from itself, it is called '*apádána*' ablation. Hence, अपादान्तः 'he falls from the horse.' Here, 'the horse in motion' is called *apádána*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—अपादाने पञ्चमो (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus यामादायति 'he comes from the village.' The affix *āt* is added to *gráma* to denote the Ablative case.

Vártika. जुगुप्ताविवराम प्रमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus धापाज्जुगुप्तते 'be hates sin.' अपर्माद्विरमति 'he dislikes vice.' धर्मात्प्रमाद्यति 'he is indifferent to virtue.'

No. 3.—भीतार्थानं भयहेतुः (1-4-25). भयं भीः, त्रायं त्राः, भीतो अर्थां येषां ते भीतार्थाः 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation*; when a verb used in the sense of *bhī*, to fear; or *trā*, to protect is employed.

Thus, द्वैरभ्योऽविभेति उट्टिक्तते वा 'he fears thieves.' द्वैरभ्यस्त्रायते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येऽविभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजेरषोऽः (1-4-26). पराजिर्नूनीभावेवर्तते, 'parájī' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parájī* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अध्येतुं ज्ञासति ज्ञायति वा) 'he feels sick of study.' But we say अज्जून्पराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानामीप्सितः (1-4-27) हृष्टिसशब्दोयमस्थभिप्रेतपर्यायस्तथ गद्धेण यदानामात्मीययोगार्थं च परकोयत्वं एव स्याद् न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. यवेभ्योगां वारपति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्दृष्टे येनादशैनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apādāna.'

Ex. उपाध्यायादन्तर्दृष्टे 'he hides himself from the teacher.' उपाध्यायाचिलीयते 'ditto.'

Why अन्तर्दृष्टे? 'the object...concealment!' Witness ओराचक्षित्वाते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यायादपेयोगे (1-4-29). आख्याता प्रतिपादिता 'the teacher.' उपेयोगानियमदूर्वकविद्यायाहृष्णम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named *ablation*.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपेयोगे? Witness नटस्य ऋष्णोति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता! The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. अहाराक्षरो जायते 'a stream takes its rise in the summit.' गोमयाद् वृजिको जायते 'a beetle is born from cow-dung.'

No. 9.—भूतः प्रवतः: (1-4-31). The source of anything that emanates therefrom is named ablation. हिमवत्से गंगा प्रभवति 'the Gangā rises in the Himalayas.'

No. 10.—कर्मणायभिप्रैति स सम्प्राप्तानम् (1-4-32). दानस्य कर्मणा (करण भूतेन) यमभिप्रैति सम्बद्धाति स सम्प्राप्तानं संज्ञः स्यात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—कर्तुर्थी सम्प्राप्ते (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायां ददाति 'he gives a cow to the teacher.' मातृवकापभिक्षां ददाति 'he gives alms to the religious student.'

Vārtika (1) क्रियायहुणमपि कर्तव्यम् ‘also he whom one wishes to connect with some action is called the Recipient.’

Ex. आत्मायनिगर्हते (नास्तिक्यानास्तिक्याचित्वति) ‘he censures atheists.’ युद्धाय संनक्षते ‘he girds on his armour for a fight.’ पत्नेश्वरे (पतिसुप्त्यत्वत्) ‘she sleeps with her husband.’

Vārtika (2) करेणः करण संज्ञावक्तव्या सम्प्रदानस्य च कर्तव्यं संज्ञा । The object may be named the instrument, and the recipient, the object. Thus, पशुनारुद्रं यजते ‘he worships Rudra by animal sacrifice’ = पशुं रुद्राय ददाति ‘he offers an animal to Rudra at a sacrifice.’ The following couplet throws additional light on the subject:

अनिराकरणात् कर्त्तुस्थागाहूं कर्मणोप्लितम् ।
प्रेरणानुभित्यां वालभते सम्प्रदानताम् ॥

By not declining the gift of the giver, that is, by ‘giving his consent in words like ‘let it be so;’ by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of ‘recipient.’ Thus—

देवेभ्यः सुमन सो ददाति ‘he presents flowers to the gods.’ याचकाय-भिहां ददाति ‘he gives alms to the beggar.’ उपाध्यायायां ददाति ‘he humbly offers a cow to the teacher.’ खण्डितोपाध्यायस्तस्मै चर्पेटिकांददाति ‘the teacher on being interrupted gives him a slap.’ नशूद्राय मतिं ददात् ‘let not one counsel a Śūdra.’ किं पुनर्ददाने, दाने किं चिदुक्तिरथापुनर्यहुणाय स्वदृष्ट्यत्यागः ‘what is then to give?’ To give is to part with one’s own property in the name of God without expecting a return.

No. 11.—रुच्यार्थानं प्रीयमाणः (1-4-33). रुचिनास्मानार्था रुच्यार्थः: Verbs agreeing in sense with *ruchi* ‘to please, to be attractive.’ The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्ताय यरोच्चे मेदाकः ‘a sweetmeat-ball pleases Devadatta.’ यजिदत्ताय स्वदत्तेष्यूः ‘a sweet cake pleases Yajīdattā.’

No. 12.—इलाघ हुङ् स्था शयों चीप्यमानः (1-4-34). चीप्यमानो बोधयितुमन्मित्रेः ‘one who is desired to note or observe.’ The notion of ‘one that is desired to note’ expressed by the use of these four verbs is named the ‘recipient.’

Ex. देवदत्ताय इलाघते ‘he praises Devadatta within his hearing.’ Devadatta is intended to hear his own praise. देवदत्ताय तिष्ठते ‘she offers herself to Devadatta.’ देवदत्ताय शूपते ‘he or she curses Devadatta (within his hearing).’ देवदत्ताय हुते ‘she conceals herself from Deva.’ अन्येत्वाहुः

देवदत्तायात्मानं परं च इत्थार्थं कथयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्तायहूते may also mean सचिह्नितमेव देवदत्तं धनिकादेवपलघ्निः 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakāvya too takes quite a different view of this aphorism as will be suggested by the following extract—इत्थार्थानः परस्तोभ्यस्तक्षणाद्राक्षसाधिः 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय तिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—धारेत्तमर्हः (1-4-35). In the use of the verb धारयति the notion of being the creditor is named the recipient.

Ex. देवदत्ताय शतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—स्पृहेत्तिः (1-4-36). चुरादावदन्तं पठते 'spriha' is read with short *a* for its final in the *churādī* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. पुष्टेभ्यः स्पृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as पुष्टाणि स्पृहयति 'he eagerly desires flowers.'

No. 15.—क्रुधुद्देव्यां सूर्यार्थानां यं प्रति कोपः (1-4-37). अभर्तः क्रोधः 'anger.' अपकारो द्रुष्टः 'evil design, grudge.' अदमा द्वय्यां 'envy.' असूया गुणेषु द्वाषाविकरणम् 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्वेषात्तेष्ठि कोपाभावा एव दद्यते ।
तस्मात्सामान्येन विशेषं यं प्रति कोप दृति ॥

Ex. देवदत्ताय क्रुद्यति 'he is angry with Devadatta.' देवदत्ताय दुष्टिः 'he bears grudge against Deva.' देवदत्तायेत्तिः 'he envies Deva.' देवदत्तायसूर्यति 'he finds fault with Deva.'

Why यंप्रति कोपः ? Witness भार्यामीर्बन्ति 'he is jealous of his wife (that no one may see her) anger is not implied here.'

No. 16.—क्रुधुद्देवापस्त्रयोः कर्म (1-4-38). But when the verbs *krudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तमभ्रुद्यति 'he is angry with Devadatta.'

No. 17.—राधीद्वेषार्थस विषयनः (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhī* and *sksh.*

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva.' Likewise देवदत्तायेष्टे 'he looks to the welfare of Deva.' विविधः प्रश्नः, विप्रश्नः 'inquiry of various sorts.' विप्रश्नः कस्य भवति? 'who is this subject of the manifold inquiry?' पर्य शुभाशुम् पृष्ठाते 'he whose welfare is inquired about.—*Kāsikā*. But the author of the Padamanjarī explains this expression more clearly. पर्येतिकर्मणि वल्ली, वर्तुविधै पृष्ठात् इत्यर्थः 'the sixth case-affix is here employed in the sense of the object; hence that which is asked in various ways;—this is the meaning.'

No. 18.—प्रत्याहृत्यां श्रुतः पूर्वस्य कर्ता (1-4-40). प्रति आहृ इत्येवं पूर्वस्य श्रुतोते: कारकं सम्प्राप्तानं संचं भवति, क्वोदृशं, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ā* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ā* means to promise (प्रतिज्ञानम्).

स चायुपगामः परेण प्रयुक्तस्य सतो भवति । तत्र प्रयोक्तापूर्वस्याः क्रियायोः कर्ता सम्प्राप्तानं संचं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय गां प्रति श्रुणोति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्रुणोति.

No. 19.—अनु प्रति एषाऽति (1-4-41). अनुग्राहाति, प्रतिग्राहाति, 'he responds to the address of the Hotri priest.' अनुग्रीर्यते, प्रोत्साहते येन शब्देन सो द्वाराः एवं प्रतिग्री, ओथामोदैवित्येत्वमादिकः गद्धः । The word by which the Hotri encourages the Adhvaryu is called *anugraha* or *pratigraha*. Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugri* and *pratigri*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. ओथे न्युग्राहाति 'the officiating priest responds to the Hotri.

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमे करणम् (1-4-42). क्रियाप्रसिद्धो यस्तदेवकारके विवृतिने सत्प्राप्तकतमे कारकं करणसंन भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karana*, 'the instrument.'

क्रियायाः परिनिष्ठितर्थं व्यापारादभवत्तरम् ।
विवृतने यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दाक्रेण लुनाति 'he cuts with a sickle.' परशुनाळनिति 'he digs with a spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. सम्बूध्यहृष्टे किम् ? Why 'the most?' Witness गंगायां चोबः 'a station of herdsmen on the Gangá.' Here location only is meant.

No. 23.—दिवः कर्म च (1-4-43). The instrument of *div* to gamble is made the object of it as well.

Ex. अच्छान्दीव्यति 'he casts the dice in playing.' अच्छैर्दीव्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यतरस्याम् (1-4-44). परिक्रयणे नियतकालं वेसनादिना स्वीकरणं नात्यन्तःकः क्रय एव । Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayana* is optionally named the *recipient*.

Ex. द्वाताय शतेन वा परिक्रीतः 'he was engaged for or on a hundred.'

No. 25.—आधारोऽधिकरणम् (1-4-45). आधियने ऽस्मिन् क्रिया इत्याधारः (आधार + धार). कर्तुकर्मणोः क्रियाप्रथम्भूतयोर्धारणक्रियां प्रति य आधारस्त्वाकरकमधिकरण संन भवति ॥ That in which an action is located is called *adhabra* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhikaranam* 'the Location.' कर्तुस्याहु क्रिया भवति, कर्मस्याद्या 'action either pertains to the agent or to the object.' Hence, कर्तुकर्मणोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च तत्रधिकरणम्, चौपालेयिकं, वैष्णविकमभिव्यापकं ज्ञेति, कठे आस्ते, गुरो आवसति, तिलेपुतेलमिति ।

The location is of 3 kinds.—(1) contiguous, (2) figuratively objective, (3) co-extensive; as he sits on the mat; he lives at his teacher's; there is oil in sesamum seeds. वैष्यिकः,—मोहेदुक्षातिः = his desire is (bent) on salvation.

No. 25a.—सत्प्रथिकरणे ८ (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case-affix is used in the above instances.

* No. 26.—अधिशीङ्गस्यासां कर्म (1-4-46). The location of the action of the verbs *siñ* 'to sleep,' *sthā* 'to stand;' *as* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. याममधिशेते 'he inhabits (*i. e.* sleeps in) the village. याममधि-
तिष्ठति 'he abides in the village.' पर्वतमध्यासते 'he dwells on the hill.'

No. 27.—अभिनिविशेष (1-4-47). So too the location of the action of *vिश्* 'to enter' with the compound prefix *adhini*.

Ex. अभिनिविशेषे सन्धार्गम् = he enters upon the right path.

No. 28.—उपाच्यव्याहृत्यसः (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa*, *anu*, *adhi*, *áu*.

Ex. उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः 'Hari lives in Heaven.'

Vártika. वसेत्यर्थस्य प्रतिषेधोवक्तव्यः । Let prohibition be stated of *vas* 'to fast.' अस्यर्थस्य यो वाक्कल्पस्य "of the *vas* that means 'to fast.'" अस्यर्थस्य may also be explained thus शीहोर्यः भयः न भयस्यस्य "of that *vas* that does not mean 'te stay or abide.'" यामे उपवसति 'he abstains from food in the village.'

No. 29.—कर्तुरीप्लित तमं कर्म (1-4-49). कर्तुरिति वैप्लिता पेत्याप्य 'कस्य
त्वं वर्तमानं' इति कर्त्तरि पट्टी, वैप्लित इति मति बुद्धीत्यादिना वर्तमाने तः । कर्तुः
किण्य यदाप्तुमिष्ट तमं तत्कारकं कर्मसंज्ञं भवति ॥ The verbal suffix *kta* in *ipsita* denotes present time by *matibudhi* &c.; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktarya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' आप्तु व्याप्ति, सन्, 'आप्तज्ञेयामीत्' आप्तुमिष्टमीप्लितमिति ।
Apṭri means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nish्छा* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreta*, "the desired,
the aimed."

The object styled 'ipsitatama' is of 3 kinds; as

निर्वित्यं च विकाये च प्राप्यं चेति निधामतम् ।

तत्त्वेष्टितसमं कर्म चतुर्धात्म्यतु कल्पितम् ॥

'Nirvartya, Vikarya and Prapya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वित्यम्—when anything new is produced; as घटं करोति 'he makes a jar'; पुजं पसूते 'she bears a son.' (b) विकायम्—when change is implied either of the substance and form; as काष्ठानि भस्म करोति 'he makes ashes out of fuel.' सुवर्णं कुपहनं करोति 'he fashions gold into an earring.' (c) प्राप्यम्—when any desired object is attained आदित्यं पश्यति 'he looks at the sun.'

तथा पुक्तमपि द्विविधं द्वेष्यमितरच्च, अकथितं चेत्यपरं ।

संज्ञान्तरप्रसङ्गे चान्यक्रियः कर्म चेत्यादिः तरेवं सम्बिधं कर्म, उत्तं च ॥

आदासीन्येन यत्प्राप्यं यत्त्वं कर्तुरनीष्टितम् ।

संज्ञान्तरैरनाल्यातं यद्यच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत (Indifferent); because the word *anipita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apádána*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance दिवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikarya object is split up into two classes :—

प्रकाश्युक्तेऽसमूतं किञ्चित्काष्ठादिभस्मवत् ।

किञ्चित्त्रूणान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम्? Why 'an agent?' Witness, मावेष्वर्यवधाति he ties 'the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमव्यहृणं किम् ? Why 'most?' Witness, पर्यादनभुते 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—**तथायुक्तं चानीप्लितम्** (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita* i. e. the detestable and the indifferent.

Ex. ओटने भुजानेविषं भुते 'he eats poison, while taking his food.' यां गच्छन् सुषं स्युश्चिति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By वृत्तरत् is meant श्रीटासीन्येन यत्पाप्यम् 'that which is attained by being passive' i. e. by showing no concern about the object gained.

No. 31.—**अकथितं च** (1-4-51). **अकथितं च यत्कारकं तत्पर्मसंजं भवति ।** केनाकथित् सपादानादविशेषकथाभिः । That which is not described is named 'the object undescribed.' Described by what? By *apādāna* 'ablation, &c.' परिगण्यन् कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

तुहियाचिदिधिप्रच्छिभिर्द्विजासुपयोगर्निमित्तमपूर्विधा ।

ब्रुविशासि गुणेन च यस्त्वते तदकीर्तिसमाचरितं कविना ॥

उपयुक्तस्तुपयोगः, पयः प्रभति, 'what is employed as the object; as milk, &c.' तस्मिन्त गवादि तस्यकर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' i. e. the cow, &c., is named the object. परिणाकांस्याचांगां देविप्रियः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument*. तदर्थमात्र 'on the same account it is said.' अदूर्ध्विधा 'what has not been previously spoken of as coming under any other relation. ब्रुविशाचिदगुणेन च यस्त्वते 'and what is connected with the abstract object of *bruti* and *sāśi* 'to expound, to instruct.' तदकीर्तिसमाचरितं कविना तदकथितसुक्तं सूचकारेण ॥ Pánini, the author of the Sútras, calls such a case, *the object undescribed.*'

Ex. गांदेविधियः 'he milks the cow (for) milk.' पैरवं गां याचते 'he begs the cow (from) Paurava.' मायवल्लिद्वितम् 'he shuts up the cow in the cow-pen.' पैरवं गां भिद्वते 'he begs the cow (from) Paurava. वृक्षमवसिनोति फलानि 'he gathers fruit (from) the tree.' मायवकं धर्मं हूते 'he expounds virtue (to) the boy.' मायवकं धर्ममनुशासति 'he teaches the boy

'virtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

मीवल्लोर्वरतेऽचापि गत्यर्थानां तथैव च ।
द्विक्रमक्षेत्रं यत्पाणं द्रष्टव्यमिति निश्चयः ॥

Ni, 'to carry ;' *vahi*, 'ditto ;' *hri*, 'ditto.' (*चापि*) and also *ji*, 'to win ;' *manth*, 'to churn ;' *mush*, 'to steal' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects ; there is no doubt of it.

Ex. पाममजां नयति, हरति, कर्यति वहति वा 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Devadatta.' सुधां छीरनिधिं मृशति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं मुष्याति 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

अलिभित्ते वसुधाम् 'He begs the earth (from) Bali.' माणवकं धर्मे भावते अभिधत्ते, वक्ति वा 'he discourses on, declares or tells of virtue (to) the boy.' शतं दण्डयति देवदत्तम्, 'he fines Deva. a hundred.'

RULE OF CONCORD.—प्रधानकर्मयाख्येयेलादीनाहुर्द्विकर्मणाम् । आप्रधाने तुहादीनांप्रयन्त्सकर्तुच्च कर्मणः ॥ The Great Teacher says that the verbal suffixes beginning with *la* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c.; to the agent of non-causal verbs and to the agent object of causal verbs (i. e. verbs taking the *nich* suffix).

लादेयेलक्रियतखलर्थः । The *lādi* suffixes are the conjugational suffixes, *kritya* suffixes, *kta* and those possessing the sense of *khul*.

Ex. नि, नीयते पाममजा, नेया, नीता, सुनया = the goat is led to the village; must be led; was led, can be easily led. हु-ह्रियते भारो यामः, प्रत्ययः; हृतः, सुहरः = ditto. कर्य-कर्त्तव्यते ग्राहा यामः, क्रष्टव्या, कटा, सुकर्त्ता = the branch is dragged to the village; must be dragged, was dragged, can be easily dragged.

तुहादीनामप्रधाने कर्मयाख्येयेलादीनाहुः । The *lādi* suffixes agree with what is named the Indirect object of *duh*, &c.

Ex. दुष्टि, गौर्वुद्दाते पयः, दोषा, दुष्पा, सुदुष्पा = 'the cow is milked; should be milked; was milked; can be easily milked. यच्च,—पौरवेणां पार्थिते, याच्चो बाचितः, सुपाचः = Paurava is asked the cow; &c. उधि, घोषोऽवध्यते गमः, अवरोधः अवध्यः, स्ववरोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रच्छ—माणवकः पन्नाम् पूछते, प्रश्नः पृष्ठः; सुप्रच्छः = the boy is asked the road, &c.

भित्ति—पौरवोगर्भभित्तिते, भित्तितव्यः भित्तितः, सुभित्तिः = Paurava is asked a cow, &c. चिङ्—दधो इवायते फलानि, अवचेतव्यः अवचितः स्ववचयः = the tree is gathered of fruit; &c. ब्रूः—उच्यते माणवकोधर्मम्, वक्तव्यः, उक्तः, सुवक्तः = the boy is told of virtue; &c. शासु—अनुशिष्यते माणवकोधर्मम्, अनुशासितव्यः अनुशिष्टः, स्वनुशासः = the boy is taught virtue; &c. विपि, गर्गाः शतं दयदण्डे दयदण्डाः, दण्डिदत्ताः, सुदण्डाः = the Gargas are fined a hundred, &c. जि—शते जीयते, देवदत्तः, जीतव्यः, जितः, सुजयः = Devadatta is won a hundred; &c. सुधिः, —सुष्टुप्ते देवदत्तः शतं, मेषितव्या सुष्टितः, सुमेषः = Devadatta is stolen a hundred; &c..... अपथन्तावस्थायां कर्तुर्पर्यन्तावस्थायां कर्मणः सतोभिधाने लाटीनाहुः ॥

Ex. गमयति यामि देवदत्तम् ‘he causes Devadatta to go to the village.’ गम्यते यामि देवदत्तः गमयितव्यः, गमितः, सुगमः ‘Devadatta is caused to go to the village; must be caused, &c.’ सुधर्मा, बोध्यते माणवकोधर्म, बोधयितव्यः, बोधितः, सुबोधः ‘the lad is caused to know virtue, &c.’ प्रश्नव सानार्थः, भोजते माणवकोधर्म, भोजयितव्यो भोजितः सुभोजः ‘the lad is caused to eat boiled rice, &c.’

आकर्मकः ‘Intransitive.’ आस्यते माणवकोमासम्, आस्यितव्यः, आसितः, स्वासः ‘the lad is caused to stay a month, &c.;’ as regards *budhi*, to expound, *pratyayádúártha* ‘to feed’ and the like; and *śabdakarma* ‘to teach, &c.’ either the abstract quality or the principal object is represented by the verbal affixes.

Ex. बोध्यते माणवकं धर्मः भोजयते माणवकमेऽदनः, पाठते माणवकं वेदः, ‘virtue is expounded to the lad, &c.’.....

Vártika. आकर्मक धातुभिर्योगदेशः कालै भावो, गन्तव्यो इवाचकम् संज्ञक वृत्ति वाच्यम्। It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. कुरुन्त्वपिति ‘he sleeps during his travel through the Kuru country.’ मासमाले ‘he stays a month.’ गोदोहमासते ‘he stays a long as the cow is milked’ In the Passive voice, these become the subject; as आस्यते मासः, आसितः, &c. सुरवः सुष्टुप्ते, &c.....

No. 32.—गतिकुचिप्रत्ययाभानार्थशब्दकर्मकाण्यामणिकर्त्तस्तदेहो ॥

(1-4-52). The agent of such verbs as mean ‘to go;’ ‘to know;’ ‘to feed,’ ‘to read’ or of intransitive verbs, in the absence of *ṇich* (the causal suffix) is turned into the object in the event of their assuming the causal forms ending with *ṇich*.

Ex. गच्छतिमाणवको यामम्, 'the lad goes to the village' becomes गमयति माणवके यामम्, 'he causes the lad to go to the village.' यासिता शब्दको यामम् = याययतिमाणावके यामम् = ditto.

नीवल्लोर्न : The agent of *ni* and *vahi* denoting motion is not so changed. नाययति, वाहृयति वा भारं भत्तेन 'he causes the porter to carry the burden.' The 3rd case-affix is used. वहृनियन्तुकर्मक्षेति वक्तव्यम्, 'this exception does not apply when a driver or charioteer is meant.' वाहृयतिरथे वाहानं सूतः 'the driver causes the horses to draw the car.'

बुध्यतेमाणवको धर्मम्, 'the lad knows virtue' = बोधयतिमाणवके धर्मम्, 'he causes the lad to know virtue.' वेच्चित्तमाणवको धर्मम्, 'ditto.' = वेदयतिमाणवके के धर्मम् = ditto.

प्रत्यन्नसानमभ्यवहारः 'feeding, eating'—भुक्ते माणवके ओदनम्, 'the lad eats boiled rice' = भोजयति माणवके ओदनम्, 'he feeds the boy with boiled rice.' आदिक्षाग्रोर्न 'bat not the agent of *ad* or *khād*.' अतिमाणवके ओदनम्, 'the lad eats boiled rice' = आदयते माणवके ओदनम्, 'he causes the lad to eat boiled rice.' Likewise वाद्रतिमाणवकः = खादयति माणवके = 'ditto.'

भक्तेरहितवार्थस्य प्रतिवेधेवत्तत्यः : "the verb *bhakshé*, 'not denoting injury, is likewise excepted'" भक्त्यतिपिण्डौ देवटवदतः = भक्त्यतिपिण्डौ देवटत्ते न 'he causes Deva-latta to eat the sugar-ball.' But भक्त्यन्तिवलीघर्दान्सस्यम्, 'he lets the balls injure the corn (by grazing).' अधोते माणवके वेदम् 'the lad reads the *veda*.' अध्यापयति माणवके वेदम्, 'he teaches the lad to read the *veda*.' पठतिमाणवकः = पाठयतिमाणवकम्, । Intransitives— आसेदेवदतः 'Devadatta sits' आस्तिदेवदत्तम् 'he seats Deva.' शतेऽवदत्त 'Deva, sleeps.' शाययति देवदत्तम्, 'he causes Deva. to sleep. एतेवमिति क्रिम् 'why the agent of these only?' Witness एवतिदेवदत्त ओदनम् 'Deva cooks rice.' पाचयतिदेवदत्तेन ओदनम्, 'he causes Deva to cook rice.' अग्नन्तानामितिक्रिम् 'why the agent of verbs without the *ni*-suffix?' Witness गङ्गयतिदेवदत्तेयज्ञदत्तं, तमपरः प्रयुक्ते (when another man causes Deva. to cause Yajñu. to go.) गमयतिदेवदत्तेयज्ञदत्तं विष्णुमित्रः 'Vishnu causes Deva. to cause Yajñu. to go.'

No. 33.—**हृक्षत्यतरत्याम्** (1-4-53). The agent of *harati* and *karoti* without *ni* is made, by option, the object of the same with *ni*.

When *hṛi* denotes 'motion,' as हृतिभारं देवदत्तः 'Deva. carries the burden,' and when it means 'to eat,' as अभ्यवहृतिमाणवकशोदनम्, 'the lad eats boiled rice,' the objective can be used in the causal form by the preceding rule. Likewise, the objective can be used in case of *kri* too, when intransitive as ओदनस्यपूर्णाः छात्राः विकुर्वते 'the students who read for their bread grow worse.'

Again when *hri* means 'to steal' as चूर्णिसुवर्णे द्वैरः 'a thief steals gold' and when *kri* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus चारयतिभारं माणवकं माणवकेनदा 'he causes the lad to carry the burden.' कारयति कार्येवदर्थं, देवदत्तेन 'he causes Deva. to make the mat.'

Vārtika. अभिवादिदृशोरात्मनेपद उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिवादिगुरुं देवदत्तः 'Deva. praises the teacher.' अभिवादयत्तेऽगुरुं देवदत्तं, देवदत्तेन 'he causes Deva. to praise the teacher.' पश्यति भूया राजानम् = (causal) दर्शयते भूत्यान् राजानम् 'he causes the (king's) officers to see the king.' दर्शयते भूयैरिति या ॥

Why 'the limitation of *ātmane* suffixes?' Witness दर्शयति देहं मैत्र मपरः 'another causes *chaitra* or *maitra* to see *maitra* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्रइति प्रधानपूतहर्ति अगुणीभूतोऽयः क्रियाप्रसिद्धो स्वातन्त्र्यं विवर्त्यते तत्कारकं कर्तुमेऽन्नं भवति ॥ *Svatantra* means 'Independent absolute.' Whatever is regarded as the absolute doer in respect of an action is called the agent. The following lines give an elaborate description of the agent:

प्राणन्यसः शक्तिनाभान् च्यम्भावादिनादपि ।
तदधीनपश्यतित्वात् प्रदृशानां निवर्तनात् ॥
चतुष्टत्याम्बलिनिधे प्रविवेकेष्य दर्शनात् ।
आरादप्युपकारित्वात् स्वातन्त्र्यं कर्तुरित्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent i. e. are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as नीकारेतिरित्यते 'he sacrifices with *nivāra* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; आसे, श्वेषे 'he sits, sleeps.' But in the absence of the agent, Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, अग्रण्यम् 'Independence' may also apply to lifeless things, as रथो याति 'the car goes along.'

Ex. देवदत्तः पचति 'Devadatta cooks.' स्वाली पचति 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—तत्पर्योजको वैतुवद (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. कारयति 'he causes one to do.' कारयति, भावयति, स्वापयति, &c. First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Panini's Sūtras dealing with them. As to the Sanskrit notes they were taken either from the Padamanjari or from Kásiká. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

CHAPTER II. "USE OF CASE-AFFIXES."

No. 36.—अनभिहितं (2-3-1). This is a heading rule. अनभिहिते, अनुकूले अनिर्दिष्टे कर्मदी विभक्तिर्भवति A case-affix is used in the sense of the object, &c., when the object, &c. are not specified. केनानभिहिते, तिक्ष्णतर्जितसमाप्तेः 'not specified by what?' By *ānī* suffixes, *kriti* suffixes, *taddhit* suffixes and compounds. हरिः सेव्यते 'Hari is worshipped.' Here the conjugational suffix से denotes 'Hari' the objective subject (*i.e.* the verb agrees with Hari). लक्ष्मा सेवितः 'served by Lakshmi.' शतेन क्रान्तः, शतः 'a thing bought for a hundred.' समाप्त-पाप्मुदके ये गामि, पाप्मुदको गामः 'a village supplied with water.'

The *nish्चā* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. नन्दकारकेतु साधकादा प्रवद्या 'the 1st case-affix finds room for action only when case-relations are not spoken of *i.e.* when the sense of the

Crude form is to be expressed ; as द्रुक्षदृति 'a tree.' In speaking of a tree as such we simply assert its existence ; *asti* 'i. e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—कर्मणा द्वितीया* (2-3-2). कर्मणा कारकेयानंन्या तत्र द्वितीया-विभक्तिकर्मवित् ॥ The 2nd case-affix is used in the sense of the object, i. e., in the sense of number expressed by the objective relation. हरि भजते 'he worships Hari.' याम् गच्छति 'he go's to the village.'

Vārtika. उभसर्वतसेः कार्याधिगुप्यादिपुत्रिषु द्वितीयाऽम्बेडितान्तेषु ततो अन्यत्रापि द्रव्यते ॥ Let the 2nd case-affix be used of nouns governed by उभयतः 'on both sides of' and सर्वतः 'all about' (एवभास्तसित्)—by धिक् 'lie on ;' by उपरि 'above ;' अधि 'in, at ;' अधस् 'below, under ;'—and by the reduplicated forms of these three; and the same is found used in regard to other prepositions too.

. Ex. उभयतः कृष्णं गोपाः 'cow-herds (standing) on either side of Krishna.' सर्वतोऽगामम् 'all about the village.' उपर्यपरिगामम् 'above the village.' अध्यधिगामम् 'in the midst of the village.' अघोऽघोगामम् 'down the village.'

अभितः परितः समयानिकायाहाप्रतियोगेषु —The 2nd case-affix is used after a noun governed by *abhatah*, &c.

Ex. अभितोगामम् 'about the village.' परितोगामम् 'around the village.' समयायामम् 'within or near the village.' निकापायामम् 'near or without the village.' हाटियदत्तम् 'lie on or woe to Deva.' युभुक्तिते न प्रतिभाति किंचित् 'nothing pleases a hungry man.' Here *prati* is not *karma prav.* i. e. a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out, prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—तृतीया च होश्चक्षन्ति (2-3-3) कर्मणीति वर्तते । *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *hu* in the Vedas. यथा-

* There are 7 triads of case-affixes ; each triad consisting of three affixes expressing singularity, duality and plurality respectively. Now by 'dvitīya' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case-relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kāśikā.

व्रातिनहोत्रं लुहोति 'he propitiates Agni by rice-gruel.'—*Vedic.* यथा॒गृ॒मति॒न्
होत्रं लुहोति॑। Secular—'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तरान्तरेण युक्ते (2-3-4). The 2nd case-affix is used in connection with *antara* and *antareṇa*.

Ex. अन्तरात्वां च मां च कमण्डलः 'there is the gourd between thee and me.' अन्तरात्वां &c.....

The word *antareṇa* besides signifying 'position between' means 'without,' as अन्तरंगे पुरुषकारं न नि चिन्मयते 'nothing can be had without exertion'

No. 40.—कानाध्यनेरात्यन्तसंयोगे (2-3-5). The 2nd case-affix is added to words denoting time and distance, when the utmost proximity is expressed.

क्रियागुणाद्वयः: साक्षेयं कानाध्यनोः सम्बन्धोऽत्यन्तसंयोगः 'this utmost proximity is the relation of time and distance with action, quality and substance in whole (but not in part).'

Ex. Time and action—मासमधीते 'he reads a month.' Time and quality—मासं कल्पाणी 'a month with a lucky night.' मासं गुडधाना 'a month in which people eat fried rice or barley with sugar-balls. Distance and action—क्रोशसधीते 'he reads while going a *krośa*.' क्रोशं कुटिलानर्दा 'the river is a *krośa* serpentine.' क्रोशं पर्वतः 'the hill extends a *krośa*.' अत्यन्तसंयोगे-इति॑ किम्? Witness मासस्य द्विरधीते 'he reads twice a month.' क्रोशस्य नदेशो पर्वतः 'there is a hill at some place in a *krośa*, i. e. does not extend throughout'

No. 41.—अपवर्गं दर्शया (2-3-6). अपवर्गः फलपाप्तो सत्यां क्रिया परिसमाप्तिः। *Apavarga* is the full completion of an action as resulting in the attainment of some end. The preceding sūtra should be read with this.

When the fruit of doing an action during a given time and over a given distance is gained; the 3rd case-affix is added to the noun denoting time and distance.

Ex. मासेनानुवाकेऽधीतः 'Anuvāka was thoroughly studied in a month.' क्रोशेनान्त्राकेऽधीतः 'Anuvāka was fully mastered in walking a *krośa*.' मासमधीतः नायातः 'it was read for a month, but no success was gained.'

No. 42.—समीरचम्प्या कारकस्य (2-3-7). कारकस्योऽप्येति॑ between the two actions of an agent. When time or distance intervenes between the actions or powers of an agent; the 7th or 8th case-affix is added to the noun denoting time or distance.

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Ex. अद्य भुज्यादेवदनोद्गृहे द्वाहाद्वाभेत्ता 'having eaten today, Devadatta will (again) eat in two days.' इहस्योऽर्थमिष्यासः कोये लक्ष्यं विष्यति 'standing here this archer can hit a mark a *krośa* distant.'

No. 43.—कर्मप्रत्यक्षनोययुक्तेत्तुसीया (2.3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुर्लक्षणे 'anu in the sense of cause is a preposition.' शाकल्यस्य संहिता मनुष्यवर्षेत् 'it rained heavily just after the recitation of the hymns of Śākalya—that is the two events took place as cause and effect.'

No. 44.—यस्मादधिकं यस्य लेखर लक्ष्यं तत्र सम्पन्नो (2.3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपर्यांयं द्रोषः 'a *droṣa* is above i.e. greater than a *khāri*. अधि ब्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालेषु ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचम्यपाहपरिभिः (2.3-10). The 5th case-ending is used in connection with *apa*, *ān* and *pari*.

Ex. अभित्रिगतेष्यो दृष्टोदेवः 'it has rained without Trigarta.' आपाट-लिपुशाद्वृष्टेदेवः 'it has rained as far as Patna.' परिपरित्रिगतेष्यो दृष्टो-देवः 'it has rained round about Trigarta.'

Pari as read with *a-pa*, marks exclusion. Hence, not here, दूरं दूरं परिविद्योत्ते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिप्रतिदाने च यस्मात् (2.3-11). मुख्यसदृशः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्तरजूनतः प्रति 'Abhimanyu is the representative of Arjuna.' आवानस्मीतिलेभ्यः प्रतियक्षक्तिः 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यर्थकर्मणि द्विसोया वहुयो जेष्टायामनध्वनि (2.3-12). *Chestá* means actual motion. Both the 2nd and 4th case-affixes are severally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. यामं गच्छति or यामाव गच्छति 'he (actually) goes to the village.' यामं यामाय वा वज्रति 'ditto.' गत्यर्थप्रवृण्ं किम्? चोदने पचति 'he boils rice.' कर्मणीति किम्? अश्वेन वज्रति 'he goes on horse back.' चेष्टाप्रमिति किम् मनसा पाटलिपुत्रं गच्छति 'he dreams of going to Pātaliputra.' अनन्धनीति किम्? अध्यानं पश्यन्व वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्माने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10a. *Kāraka*.

देवदत्तायरोचते 'it pleases Devadatta.' पुष्टेभ्यः स्वृहयति 'he longs for flowers.' &c.

Vārtīka. चतुर्थीविधाने ताटर्थउपसंख्यानम् तस्माद्वं तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. मूण्डारः 'wood for a sacrificial post.' कुण्डलायहिरण्यम्, 'gold for an ear-ring.' रक्तमायस्याली 'a kettle to cook in.' आवहनमयोद्युक्तसम् 'a mortar for cleansing rice, &c., कृपि संपदामाने चतुर्थी वक्तव्या 'the 4th case is used, when *kṛip* means 'to be good or effective.' मूण्डाय कर्त्तते, स्मृत्यते जायते वा यथाग् 'rice-gruel is good, or a cure, for urinary diseases.' उत्पातेन प्राप्यमाने चतुर्थी वक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय करिना विद्युटातपायातिलोहिनी ।

पीतावर्षाय विज्ञेया, दुर्भिक्षाय सिता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vār. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful.'

Ex. गोभ्येद्वितम् 'useful to cows.'

No. 49.—क्रियाद्योपदस्य च कर्मणि स्वानिनः (2-3-14) The 4th case-affix is added in the sense of the object of a verb ending with *tumun* and *ṇvul* (*i. e.* a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *ṇvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेभ्योयाति (फलान्वाहर्तुम्) = he goes to bring fruit. नमस्कुम्हं चासंक्षाय (तम्भुक्तयितुम्) = 'he salutes Nrishinha to propitiate Nm.'

No. 50.—तुम्योच्च भाववचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghān* &c. in the sense of the *tumun* suffix.

Ex. याकाय व्रजति 'he goes to cook food.' यागाय व्रजति 'he goes to offer a sacrifice.'

No. 51.—नमःस्तिस्त्वाहावधालवद्योगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Hari.' स्वस्ति प्रजायः 'prosperity to the people.' स्वाहा इनये 'an oblation to Agni' Sváhá is the personified wife of Agni 'the God of fire.' स्वधा and वषट् are prayers or exclamations uttered on presenting an oblation to the manes of the departed. पितॄभ्यः स्वप्तु 'an offering to the manes.' देवंयो हरिरङ्गःभुः समर्थः शक्त दृत्यादि 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मण्यनादरेविभावाप्राणिषु (2-3-17.) The objective of *manyā* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्यांशुरं तथाय वा मन्ये ॥ 'I don't value thee at a straw.' नत्याबुसंशुसाय वा मन्ये 'ditto.' मन्यति पहां किम्? नत्यांशुरं चिन्तयामि । अना दरद्वाति किम्? Why 'in the sense of despising?' Witness—अप्यमानं दृष्टं मन्ये, मन्ये काष्ठमुख्यलम् । अन्यायास्तु सुतं मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राणिषु?' Witness नत्याश्चगानं मन्ये 'I do not regard thee as a jackal.'

Vártika. नैकाकाचशुकण्यालवद्येष्विति वाच्यम् । The 4th case-affix is not added to *nau*, &c.

Ex. नत्या नावमन्तं वा मन्ये 'I do not regard thee as a boat or corn.' नत्या काकं शशालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तुकरणयोस्त्रीया (2-3-18.) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन कृतम् 'it was done by Devadatta,'—the agent. माधवेनभृतम् 'It was eaten by Madhava'—ditto. टाँगं लुनाति 'he reaps with a sickle.' पराणुनाछिनति 'he cuts with a hatchet.'—The instrument.

Vártika. प्रकृत्यादीनं सुपर्यस्त्वयानम् ॥ Words like *prakṛiti* 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्यादारः 'naturally agreeable or handsome.' प्रकृत्याभिष्ठः, (a man) handsome by nature. प्रायेण यज्ञिकः 'a frequent sacrificer.' प्रायेण यज्ञिकाः 'a great many sacrificers.' गायेऽस्मिन्नोत्रेण 'my patrony-

mic is Gárgya' समेणधावति 'he runs straight.' विषमेणधावति 'he runs crooked.' द्विद्रोहेन धार्यं क्रीणाति 'he buys rice by a measure of two dronas.' सदस्यं पशुन् क्रीणाति 'he buys animals by hundreds.'

No. 54.—सहयुक्तप्रधाने (2-3-19) क्रियागुणद्रव्येत्येः सम्बन्धेसति सह-
ग्रव्यस्य पर्याप्ता भवति, यस्य क्रियादिसम्बन्धः शब्देनाच्छते तत्य प्राधान्यम्—Pada-
manjari.

'The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhána*, 'chief.' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex. पुत्रेण सहागतः यिताः 'the father came with his son.' Likewise पुत्रेण साच्छ्रद्धम् 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sútra वृच्छायूना where *saha* is understood after *yúna*.

पुत्रेण सह स्थूलः 'he is fat as his son.' पुत्रेण सह गोमान् 'he possesses the cow in common with his son'

No. 55.—येनाद्विकारः (2-3-20). Here *aṅga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अक्षणा काया; 'he is blind of an eye.' शारेन खंजः 'he is lame in one leg.' पालिना कुरुठः, कुरुषः वा 'he is deformed of one hand.' अंगविकार इति किम्? शक्तिकाण्यमस्य 'his eye is blind'—does not express deformity in whole.

No. 56.—इत्यं भूतलक्षणे (2-3-2) सत्यते येनेति लक्षणं, येन श्वेतच्छत्रादिना राजत्वादिप्रकारविशेषापवत्याच्योनन्वत्ते, तदित्यमृतनव्याम् । That which points out or marks out is *lakṣhaṇa*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called लक्षणं भूतलक्षणम् । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. अपि भयान् कमण्डलुगाकाच्चमद्राक्षोत् 'did you know him to be a scholar by the gourd (in his hand)?' जटाभिस्तापृष्ठः 'he is an ascetic by his matted hair.'

No. 57.—संज्ञेऽन्यतरस्यां कर्मणि (2-3-22). The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sunjña* 'to know well.'

Ex. विभाषितर वाहुजानीते 'the child knows the father well.'

No. 58.—हेतौ (2-3-23). फलसाधनयोगः पदार्थोलोके हेतुरच्चते । तद् वाचिनसूत्रीयादिवर्तिभवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उत्तं च-द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while *Kāraka*, (a case) is always connected with a verb.

Ex. दण्डेन घटः 'a potter's stick, the cause of a jar.' विद्ययाया: 'learning, the cause of fame.' पूर्णेन हृष्टोहरिः 'virtue, the cause of the manifestation of Hari.'

No. 59.—प्रकर्तव्येणोपर्वत्मो (2-3-24). हेतविविति वर्त्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शतानुदः: 'bound by a debt of a hundred.' प्रकर्तविविति किम् 'why devoid of the idea of the agent?' Witness शतेन अभ्युतः: here the agent is implied, hence the 3rd case-affix is used in accordance with सत्त्वयोजको हेतुरच्च ॥

No. 60.—विभाषापुण्येऽस्तियाम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. ज्ञानानुदः, ज्ञानेन ज्ञातः 'bound by ignorance.' पापिद्वयादसुक्तः 'liberated by learning.' गुणप्रयाप्तिं किम्! परमाकृतम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्तियाविविति किम्? Witness बुद्धामुक्तः 'liberated by knowledge.'

No. 61.—हृष्टेहेतुप्रयोगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अस्य हेतोर्विविति 'he lives for the sake of corn.'

No. 62.—छर्वनावस्तुतीया च (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनावसति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निमित्तकारणहेतुषु उत्ताप्तां प्रायदर्शनम् 'all the case-affixes are generally used of *nimitta*, &c.'

Hence. किं निमित्तं, केन निमित्तेन, कल्पेनिमित्तात्, कल्पात् निमित्तात्, कल्प निमित्तस्य, कल्पित्विविते आ—वर्तति 'what for or why does he live?'

प्राप्यहृष्टादेवासर्वत्रनामः प्रथमाद्वितीये न भवतः “the statement ‘generally’ implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used.” Hence, असेन कारणेन, अकाय कारणाय, अकात्कारणाद् अकास्य कारणास्य, अजे कारणो-वर्तति ॥

No. 63.—प्रापादाने एंचमी (2-3-28). The 5th case-affix is used in the sense of ‘ablation.’

Ex. प्रापादानेऽकृतिः ‘he comes from the village.’ पर्वतादवरोहति ‘he comes down the hill.’ शुकेभ्यो विभेति ‘he fears wolves.’ अध्ययनात्पराजयते ‘he feels sick of studying.’

Vártika. एंचमी विधाने स्वब्लेपे कर्मगुपुपसंख्यानम् । As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyip*, when the participle so ending is omitted.

Ex. प्रापिकरणे चोपरिंक्ष्यानम्: Ex. प्रापादात्पेक्षते (प्रापादमाडृष्टा ‘he looks out from the balcony (*i. e.* having ascended to the balcony.)’)

आसने उपविश्य ग्रेहते or आसनात्पेक्षते ‘sitting on a seat he looks—’ दद्वगुरादिक्षिण्वति ‘she blushes at seeing her father-in law.’

Vártika. प्रश्ननात्प्राप्यानयोऽत्र एंचमीवक्तव्या ‘the 5th case-ending is also used in asking a question and in declaring something about place or time.’

Ex. कृतेभवान्, पाटलिपुत्रात् ‘where do you come from? From Patna.

Vártika. यत्प्रश्नाख्यकालनिर्माणं तत्र एंचमी द्रष्टव्या ‘in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.’

Ex. गयोप्यप्रसः: संकाश्यं अत्यारियोजनानि, Sánkásya is four leagues from Ganidhumán. कार्तिका आप्यहृष्टायणोमासे = there is a month from Kártíki to Agraháyapi.

Vártika. तद्युक्तात्काले सप्तमी द्रष्टव्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *mása* in the preceding example takes the 7th case-affix.

Vártika. अध्यनः प्रथमा सप्तमी च द्रष्टव्या ‘the 1st and the 7th case-affixes are added to the word denoting a measure of distance.’

Ex. बनाद् यासो योजनं, योजने वा ‘the village is a league distant from the forest’ the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्यारातिरसेदिक् शब्दान्वृत्तरपदाजाहियुक्ते (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्यो, भित्र, इतरो वा देवदत्तात् 'other than Devadatta.' आरात् द्वन्नात् 'near to or remote from the forest.' अते कृष्णात्, 'without Krishna.' पूर्वायामात् 'east of the village.' पूर्वायीयामाद्वसन्तः 'the spring season precedes the summer.'

टिश्चिट्पः शब्दोदिक्शब्दः 'a word, as seen used in the sense of cardinal points.'

Ex. उत्तरोऽशिष्ठोवसन्तात् 'the summer follows the spring.' अवयव-वाच्योग्मे सु न 'but a word denoting a thing expressive of parts does not take the 5th case-affix.' Hence, पूर्वे कायस्य 'the front of the body.' अन्वृत्तरपद 'a word ending with the root *anu*.'

Ex. प्रायायामात्; प्रत्यायामात् 'before or behind the village.' आच-दक्षिणायामात् 'to the south of the village.' आहि-दक्षिणाहि यामात् 'to the south of the village.' *Ach* and *ahi* are *Taddhit* suffixes.

प्रभति, आरभ्य, and अहस् are also used with words ending with the 5th case-affix.

Ex. भवात् प्रभति, आरभ्य वा सेव्यो हरिः 'Hari is worshipped from the beginning of the creation.' यामाद्विः 'to the outside of the village.'

No. 65.—पञ्चतसर्थप्रत्ययेन (2-3-30). A noun joined to a word ending with a suffix that expresses the sense of the *Taddhit* suffix *atasuch* takes the 6th case-affix.

Ex. दक्षिणातो यामस्य 'to the south of the village.' उत्तरतो यामस्य 'to the north of the village.' पुरस्ताद् यामस्य 'in front of the village.' उपरि, उपरिष्ठाद्वा यामस्य 'above the village.'

No. 66.—एनपाटितीया (2-3-31). A noun joined to a word ending with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणेन, उत्तरेण वा यामस्, यामस्य वा 'to the south or north of the village.' The 6th case-affix too is used.

No. 67.—एथगिवनानानाभिष्ठौतीयान्यतरस्याम् (2-3-32). The 3rd case-affix is optionally added to what is joined to *prithuk*, *vina*, &c.

Ex. रामेण, रामे, रामात्-एष्क-विना 'without or save Ráma.'

विना वातं विना वद्वै विद्युत्सप्तनं विना ।

विना हस्तिकातन्दोवाङ्केनेमै पातितो दुमै ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees ? नाना देवदत्तेन नानादेवदत्तात् 'different from Devadatta.'

No. 68.—करणे च स्तोकाल्पकक्षकतिपयस्य सत्यवचनय (2-3-33). The 3rd case-affix is optionally added to *stoka*, &c., in the sense of the instrument (the fifth case-affix is used in the alte native); when they do not denote substances.

Ex स्तोकेन, स्तोकाद्वा मुक्तः 'little or scarcely liberated; narrowly escaped.' अल्पान्मुक्तः, अल्पेनमुक्तः 'escaped with some exertion.' कष्टक्रान्मुक्तः, कष्टक्रान्मुक्तः 'escaped with much difficulty.' कतिपयेन मुक्तः कतिपयान्मुक्तः, 'ditto.' असत्यवचनप्रति किम्? Witness स्तोकेन त्रिष्णु तृतीयः, 'one killed by a little poison.' अल्पेनमधुनामतः 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोकं मुज्जति 'he escapes a little.'

No. 69.—दूरान्तिकार्थः पश्यन्तरस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. दूरं यामात्, दूरं यामस्य 'far from the village' विप्रकर्णं यामात्, विप्रकर्णं यामस्य 'near the village.' अभ्यांशं यामात्, अभ्यांशं यामस्य 'ditto.' &c.....

No. 70.—दूरान्ति कार्येभ्यो द्वितीया च (2-3-35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं यामस्य, दूराद् यामस्य, दूरेण यामस्य 'far from the village.' असत्यवचनप्रहणां चानुवर्तते सत्यवचनेभ्यो यथायथं वित्तयो भवन्ति 'The statement "when.....substances" still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' दूरः पञ्चाः 'a remote road.' दूरायपर्यदेहि 'give something for the distant road.'

No. 71.—सम्प्रथिकरणे च (2-3-36). *Vide* No. 25a. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरे यामस्य, अन्तिके यामस्य !

Vártika. सम्प्रभीविधानेत्कर्त्त्वेन्विषयस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *kta* followed by the *Taddhīt* (nominal) suffix *in*.

Ex. अधीसीवाकरणे (for व्याकरणम्) 'one learned in grammar.' परिगणितो याज्ञिकं 'one counted as a sacrificer.'

Vártika. साध्यसाधुप्रयोगे च सम्मी वक्तव्या The 7th case-affix is added to what is connected *sádhu* and *asádhu*. साधुदेवदत्तोमातरि 'Devadatta is well-conducted to his mother. आसाधुः पितरि' ill-conducted to his father.'

Vártika. कारकाहानां च कारकस्ये सम्मी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' चर्जेतु भृजानेतु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e. the Nominative abso.ute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेतु-आसीनेतु चर्जतः भृजननः.

Vártika. निमित्ताकर्मसंयोगे सम्मी वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मशिं हृषीपिनं हृन्त्योर्हन्ति कुंजरम्-केशेषु चमरी हृन्ति द्वीपिनि पुष्कलको चतः; 'one hunts the unicorn for its hide; the elephant for the tusks; the yak for the bushy tail, and the musk-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रिया क्रियान्तरं लक्ष्यते, तसे भावव्याप्तिः सम्मीविभक्तिभवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोपु दुश्यमानादु गतः, 'he went when the cows were being milked.' दुश्यास्वागतः; 'and he came back after they had been milked.'

No. 73.—बल्टी चानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. उठतः, उठति वा प्राप्ताजीत् (पित्रादिकस्य रोदन मनादृश्यप्रवर्जनं वक्तव्यान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोधाति प्राप्ताजीत्.

No. 74.—स्वामीविवराधिपतिदायादसादिविभूप्रसूतेश्च (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svámí*, &c.

Ex. गवां स्वामी or गोपु स्वामी 'the lords of the cattle.' गोप्योऽवादः गोप्यधिपतिः 'ditto.' गवां दायादः (दीप्त इति दायेऽश्वायमादत्तहति) 'who gets cows as his share?' गर्वा शाश्वी, गोपु शाश्वी 'one who looks after cows.' शाश्वी प्रतिभूः 'a surety of cows.' गोपु प्रतिभूः 'ditto.' गवां प्रसूतः गोपु प्रसूतः 'born among cows.' = गायवानुभवितु जातः 'born only to know the cows.'

No. 75.—आयुक्तकुशलाभ्यां चासेवायाम् (2-3-40). आयुक्तो व्यापारितः; कुशलोऽनिपुणः 'employed ; skilful.' When a word is joined to *āyukta* or *kuśala*, it takes the 6th case-affix to express an assiduous performance of an action ; and the 7th case-affix as well.

Ex. आयुक्तः कटकरणात्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरणात्य कटकरणे वा 'skilful in making a mat.' आसेवायामिति किम् ? Why 'to express an, &c. ?' Witness आयुक्तो गोः शक्ते (वैष्णव युक्तः) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यत्कर्त्ता निर्दिश्यारणम् (2-3-41). आतिगुण्यक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्दिश्यारणम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.'

Ex. मनुष्याणां क्षत्रियः भूरतमः (or मनुष्येषु) = a Kshatriya is the bravest of men. गधां (or गोषु) कृष्णा संपच्छीरतमा 'a black cow produces milk most of all.' अध्यगानां (or अध्यगेषु) धावनः 'शीघ्रतमः : the running are the swiftest of the road-going.'

No. 77.—पञ्चमीविभ्रते (2-3-42). पञ्चमीविभ्रते विभ्रतमिति ततः पञ्चमीविभ्रित्तमिति 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. मातुराः पाटिलिपुर्वभ्यः आत्मतराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—साधुनिपुणाभ्यामर्दीपां उपम्यप्रते : (2-3-43). In connection with *sādhu* and *nipuna*, a word takes the 7th case-affix, when respect or obedience is denoted ; but not when *prati*, &c., are used with it.

Ex. मातरि साधुनिपुणो वा 'he is obedient or respectful to his mother.' अर्दीयामिति किम् ? Why 'when respect, &c. ?'

' Witness सा 'धर्मयोदयात् : 'the king's attendant is native.' भृत्यकथ्ये न भवति : In stating a fact, but not an induced quality, the 6th case is used. अप्रतेरिति किम् ? Witness साधुर्देवदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachniya*.

Vártika. अप्रत्याविभ्रिति वाचाव्यम् : It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence; साधुर्देवदत्तो मातरं परि मातरमनु ॥

* 'क्षवायात्—उत्तम्' makes साधुः ; निपुण+कः=निपुणः ॥

No. 79.—प्रसितात्सुकाभ्यं वृत्तीया च (2-3-44). प्रसितात्सुकाभ्ये, प्रसितात्सुकाभ्यः प्रसितः : 'shī', to bind ; with *pra*, well-bound, devoted to, fond of, &c.' And the 3rd case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशः प्रसितः, केशेषु प्रसितः: 'fond of his locks of hair.' प्रसित
उत्सको वा हरिणा हरा वा 'zealously attached to God, delighting in God.'

No. 80.—**नक्षत्रे च लुपि** (2-3-45). लुबन्ताचाचत्रशब्दात् लुप्तीया सम्पूर्णे विभक्तो भवतः। The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुभविशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. सूर्योनामाहयेष्टदीर्घं श्रवणेन विसर्जयेत् 'let one invoke the Goddess Sarasvati at the beginning of Mulanakshatra and bid farewell to her when Srivatsa comes.

पुष्येण पायसमन्नयात् 'let one eat milkfood during Pashya Nakshatra.' Why लुप्ति? Witness पुष्ये शृणः 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपदिकार्थनिहृषीरमाणवचनमात्रे पथमा (2-3-46). ‘प्रातिपदिकार्थः सत्त्वति’—the sense of the crude form of a word is the essence of it, i.e. is always present with it. योर्थः सत्त्वते केवलं न जात्यादिविषये न लिङ्गसंख्याकारकशक्तियांगी स इह प्रातिपदिकार्थस्तिव विवरितो यथा अयार्थ-इत्यर्थः. अव्याख्यांशं हि केवलमस्तीति : अते वर्तु न पुनरीट्यस्ताट्य इति गोः शुक्रहृष्टयांदी तु सत्त्वरूपेण लिङ्गसंख्यादेवसिद्धत्वतिति भावः ॥ That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गोः ‘a cow;’ शुक्रः ‘white’—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

‘ By परिमाणम् is meant द्रेष्टः a measure of capacity = $\frac{1}{16}$ of a khari; and the like. सचनम् denotes singularity, duality or plurality.

मात्राध्यते: प्रत्येकमध्यमात्राध्यते, "the word *mátra* 'only' refers to each term in the aphorism." Hence, the *sútra* should be translated thus—Let there be employed the 1st case-affix, where the sense is that of the crude form only, or where the additional sense of gender only, or of measure only, or of number only is prominent.

Examples of *Pratipadikáratha*—उच्चः: 'high up.' नीचैः: 'below.'

..... Gender—कुमारी 'a maiden.' वृक्षः 'a tree.'

..... Measure—द्रोणा (वीहिः) 'a *drona* of rice.'

..... Number—एकः 'one.' द्वयः 'two.' अन्तः 'many.'

It should be noted here that *number* is used in the technical sense; otherwise the use of *su* with *eka*, of *au* with *dvī* and *jas* with *bahu* will be absurd, because these words already possess the sense of the affixes attached to them.

No. 82.—सम्बोधने च (2-3-47). आभिमुख्यकरणं सम्बोधनम् 'to address.' Or when the additional sense is that of addressing or calling, the 1st case affix is employed. हे राम 'O Ráma.'

No. 83.—सात्तमन्तितम् (2-3-48). A word ending with the 1st case affix that is employed in addressing is named *ámantrita* (the Nom. of address). The 1st syllable of an *ámantrita* is acutely accented (आमन्तितस्य च).

No. 84.—एकवचनं सम्बुद्धिः (2-3-49). The singular case-affix of the 1st triad being appropriated to the vocative is named *sambuddhi*. हे एटो, हे राम, &c.

No. 85.—बल्लोग्येऽप्यः प्रातिपदिकार्थव्यतिरितः स्वस्वामिसम्बन्धादिः शेषस्तत्र बल्लोग्येऽप्यतिरितम् भवति । Let the 6th case-affix be employed in the remaining case—that is to say—where the relation between property and its owner apart from that of the objective, &c., and exclusive of the sense of a crude form is intended to be expressed.

Ex. राजः पुष्टः 'the king's man.' पश्चोः पादः 'the foot of an animal.' पितृः पुष्टः 'the son of the father' &c.

No. 86.—ज्ञेयितर्यस्य करणे (2-3-51). The instrument of *janati*, when it does not mean to know, is put in the 6th case.

* उपरुक्तादन्वयेषाः, कर्मादयश्च प्रातिपदिकार्थं पर्यन्ता उपरुक्ता चक्ष्यात्—other than the relations spóken of above is *sesha*. The relations treated of above begin with the objective and end at the *sútra prátipada*, &c.

Ex. सर्पिते जानोते (सर्पिता करणेन वयस्से) = he engages in the sacrifice with clarified butter.' अथवामिद्याकाः न च चनः 'or it means false knowledge,' as सर्पितिरतः प्रतिष्ठो दा = he hates clarified butter. हृदयमिद्याकाः न च चनः चेतुः 'this hatred is the result of false knowledge.' A witty friend pointing to some *pus* (पूष) says, सर्पितेतत्पित्र 'that is ghee drink it.' स तत्र प्रतिष्ठतस्तप्तचारभ्य सर्पितुं चित् 'he becomes disgusted on the spot and ever since hates ghee.'

No. 87.—अधीगर्हदयेणां कर्मणा (2-3-52). शेषहृति वर्तते अधीगर्हाणां स्मरणार्थाः 'verbs signifying to remember.' The verb वृक्ष is always preceded by एव at is shown by the use of the Indic. *k.* वृप दात्र मसिरतचेतु 'the root *duya* means to go, give and protect.' वृश्चेष्वयं 'to be lord of.'

The 6th case-affix is used in the sense of the object of *adhibh*, &c., when the object expresses the possessive relation.

Ex. मातुरज्येति, मातुः स्मरति 'he sorrowfully remembers his mother.'

संबन्धः कारकोभ्योऽन्यः क्रियाकारकपूर्वकः ।
सुतायामसुतायां च क्रियायां सेविष्यते ॥

The possessive relation is else than a *kárka*; it presupposes the idea of a verb and a case. It becomes manifest in a verb expressed or understood, as, राजः पुरुषः 'the king's man.' The relation of ownership discernible in this instance arises thus:—राजा कर्ता राजाद्रव्यं पुरुषाय ददाति—अतः स्वस्तामिभावाति संबन्धः विविक्षितः 'the king is the agent; he supplies things to the man—hence the relation of property and owner is meant.' मातुः स्मरति 'he thinks of his mother i.e. the thought of his mother,' here too the same relation is expressed.

Here the 6th case-affix is already due by वट्टोशेषे । What is then the need of framing this *súra*? नियमार्थम् 'to regulate action.' अस्मिन् विषये वट्टो भवत्येव बूलत एव ने त्रुप्यते अतः समालोचनसित्तो भवति । It is hinted that in this case, the 6th case-affix is added, heard, but not elided; hence, no composition of words takes place. Thus मातुः स्मरणमिति । सर्पितेदयते = he gives clarified butter. मधुन देष्टे = he is the master of honey. शेषहृति किम् ? मातरं स्मरति—the objective.

No. 88.—कृजः प्रतियते (2-3-53). When the verb *kri*, means 'to take measures against'; the 6th case-affix is added to what denotes the object of it. The verb *kri* takes the prefix *upa* augmented by *sug*, in this sense.

Ex. यथोदकस्योपस्तुवते 'he provides fuel and water for a sacrifice' or 'the wood gives a new quality to the water.'

No. 89.—**उजार्थानां भाववचनानामवत्तरे** (2-3-54). भावेष्व वचनः (कर्तव्युद) कर्त्तायेवामिति, भाववकृत्काणाम् 'those verbs which have for their agent their own completed state.' A verb attains its completed state by the addition of *ghāñ*, &c. Attach the 6th case-affix to what denotes the object of *rūj*, &c., meaning 'to pain; to afflict with a disease;' when the cognate nominative is used.

Ex. वीरस्य उजासिरोगः 'a disease afflicts a thief.' वीरस्यामयस्यामयः 'ditto.'.....**उजार्थानामिति किम्?** Witness यति जीवनमानवेन्द्रियरं, &c. 'happiness comes to a centenarian, &c.' भाववचनानामिति किम्? Witness नदी कूलानि उजाति 'the river injures the banks.' Because the agent is *river*, but not a disease. अज्ञवरेतिति किम्? Witness वीरं उज्वरयति उज्वरः 'fever afflicts a thief.'

Vārtika. अज्ञवरि सन्ताप्येतिति उज्ज्वल्यम् 'the verbs *jvāri* and *santāpi* ending with *nich* are excepted.' Hence, वीरं सन्तापयति तापः 'distress distresses a thief.'

No. 90.—**आशीशिवायः** (2-3-55). नाश् नाश् याज्योपतायेष्वर्याश्चोऽपुः 'to ask, to harass, to be master of; to desire.' Likewise, the object of *nadhṛi* or *nathṛi* meaning to expect or to desire is exhibited in the 6th case.

Ex. सुर्पिष्ठोनाथते = he desires clarified butter. सुर्पिष्ठोनाथम् = the longing for ghee.

No. 91.—**जासिनिप्रहृष्टानाटकायपिलां द्विसायाम्** (2-3-56). The 6th case-affix is used in the sense of the object of the following verbs—*jasi* *neprahṛṣṭa*, &c.—all of which mean 'to kill to exterminate' and of these only, when possessive relation is prominent. जासु द्विसायां, जासु ताहने चुरादिः 'to injure, to kill.' निप्रहृष्टा 'indicates 4 forms, since the root *han*, 'to kill' carries the same sense, when it is preceded by the prefixes, *ni* and *pra*, singly as collectively and commutably नद (चुरादिः) नाटयति 'he kills.' चृष्ट, चृष्ट, चृष्ट, द्विसायाः: 'to kill.' The verb *kraṣṭ* is of the *ghalādi* set and *bhvādi* class.' पिष्टत is *rudhādi* and means to grind down.' वीरस्याउजासाप्यति-निप्रहृष्टिनि-निहृष्टिनि-प्रहृष्टिनि-प्रहृष्टिनि-उजाटप्तिकायपिलिति-पिलिष्टि 'he kills a thief.' शोबृष्टयेत 'to mark possessive relation and nothing more,' hence वीरं उहृष्टिनि—*the objective is used*. The 1st denotes the habit of the agent, while the 2nd denotes a particular act.' द्विसायामिति किम्? 'why in the sense of killing only?' Witness धात्रः पिलिष्टि 'he grinds corn'—the 2nd case.

No. 92.—**द्वयवाहयोः समर्थयोः** (2-3-57). The 6th case-affix is as before, used in the case of *vyavahari* and *pāpa* similar in meaning. द्वृते लक्षणिकव्यवहारे च समानार्थसमनयोः ‘the two verbs agree with each other in these senses—to stake at play, to buy, to trade.’

Ex. शतस्य व्यवहारति ‘he speculates with a hundred, or he stakes a hundred.’ समर्थयेति किम्? शताकं व्यवहारति (गणयति) ‘he counts the arrows ;’ (or विलिपति) ‘he casts the dice or the dominoes.’ ब्रह्मणान् पश्यायते ‘he praises the Brahmans.’ शेषस्येत—Witness शतं पश्यते ‘he stakes a ‘hundred.’

No. 93.—**द्विवस्तर्थस्य** (2-3-58). The object of *div* too in the foregoing senses is exhibited in the 6th case.

Ex. शतस्य दीव्यति ‘he trades with a hundred or wagers a hundred.’ सदर्थयेति किम्? ब्राह्मणं दीव्यति ‘he praises the Brāhmaṇa.’

No. 94.—**विभासेगास्तं** (2-3-59). Use the 6th case-affix optionally when a prefix comes before *div*.

Ex. शतस्य शतं वा प्रतिदीव्यति ‘he trades, &c.’ सदर्थस्येत्वा witness शताकं प्रतिदीव्यति ‘he plays at dominoes.’

No. 95.—**द्वितीया ब्राह्मणे** (2-3-6). The 2nd case-affix alone is added to the object of *div* in the Brāhmaṇa writings.

Ex. गामस्य तदहः सभायां दीव्येतुः ‘they may gamble for the cow of this man that day in the assembly.’

No. 96.—**प्रेष्ट्रिवेऽर्घ्यविद्वा देवतासंप्रदाने** (2-3-61). The object of प्रेष्ट्रि and त्रिवि (2s. Imper.=offer to the gods) is exhibited in the 6th case, when it denotes an offering of *ghee*, fat, &c. to the gods.

Ex. आग्नेये ढागस्य इविवेऽर्घ्यविद्वा वायामा मेदसुः प्रेष्ट्रि त्रिवि वा = offer to Agni (God of fire) butter or fat of a goat.’ इव्यतेऽवादिकस्येति यज्ञम्। *Isha* ‘to go’ of the *divyadi* class is used here.

No. 97.—**चतुर्थ्यंबहुलं छन्दसि** (2-3-62). The 6th case-affix is used in the sense of the 4th in the Vedas.

Ex. पुष्टमग्रथमन्द्रमः चद्रमसे वा ‘the sacrifice of a man to moon-god.’ Likewise, गोधाकालकाठार्वाचाटसे वनस्पतीनाम् or वनस्पतिभ्यः—*Vedic*. चतुर्थं चतुर्थीवत्तत्वा.

Vārtika. याख्येण पिष्टति तस्य खद्यो जायते = she who drinks water in a distorted posture (while in her menses) begets a son distorted in shape. यान्तानिकन्तस्ति तस्य कुन्ततः ‘a son with ugly nails is born of her who pares her nails during the menses.’ याऽऽहम्नो तस्येकात् ‘an one

eyed son is born to her who applies a pigment.' याकेश्वान् प्रसिद्धति सस्वे अस्ति: 'a bald son to her who combs her hair.'

No. 98.—पूजेष्व करणे (2-3-63). The instrument of *yaj* to sacrifice is exhibited in the 6th case.

Ex. घृतस्य यजते, घृतेन यजते = he sacrifices with clarified butter.

No. 99.—काल्योर्यप्रयेणे कालेऽधिकरणे (2-3-64). The influence of *bahulam* ends here. The 6th case-affix is used in the sense of the locative of time, when a numeral to which a *taddhit* suffix of the same force as *kritvasu* is attached, limits the action.

Ex. पंचङ्गत्वाऽद्वामुहू— he eats five times a day. द्विरहोऽधीते = he reads twice a day. कल्योर्यप्रयाणं किम्? Witness अहनिश्चेते, रात्रिश्चेते = he sleeps in the daytime or at night. The 7th case only is used, because the action is not limited by an adverb meaning 'how often.' कालप्रयाणं किम्? Why locative of time? Witness फृः कालप्रयाणं भुद्धते = 'he eats twice off a brass vessel. शेषदत्तेष्व Hence not here द्विरहनि भुद्धते 'he eats twice in the day.' द्विरहोभाजनम् 'he eats twice a day'—no composition of words.

No. 100.—कर्तुंकर्मणोः कृति (2-3-65). The 6th case-affix is used of the agent or the object of a verb ending with a *krit* suffix.

Ex. भवतः शापिका = your sleeping (you are to sleep) भवतः आसिका = your sitting (you are to sit). अपां छटा, पुरां भेता. बद्धस्य भर्ता = the creator of water; the destroyer of towns (Indra); the wielder of the thunderbolt (Indra). कर्तुंकर्मणार्थिति किम्? Witness शस्त्रेण भेता 'who kills with a weapon.' कृतीति किम्? तत्त्वितप्रयेणे माधूतः Let it not be used when a *kridant* is compounded with a *taddhitanta*. Thus कर्तपूर्वीकाटम् (पूर्वी कर्तमनेन) = he made a mat before. भुक्तपूर्वी ओटनम् = he took rice food before.

No. 102.—उभयप्राप्तो कर्मणि (2-3-66). उभयोः प्रसिद्धस्मिन् कृति सोष्यमय्य प्राप्तिः 'a verb ending with a *krit* suffix and taking both.' The 6th case-affix is used in the sense of the object only, when a a verb ending with a *krit* suffix takes both the object and the agent.

Ex. शाश्वद्यो गावादेहोऽगोपात्तकेन = the milking of the cows without a milkman is a wonder. The *krit* suffix *ghāñ* is added to the transitive verb *duh* and the 6th case-affix applies to the object as well as the agent; but the agent is denoted by the 3rd case-affix, not by the 6th according to No. 53. रोबते मे ओटनस्य भोजनं देवदत्तेन = Deva. eats me boiled rice. मे denotes the Dative of Interest. Devadatta, the

agent is exhibited in the 3rd case, and *odana* the object in the 6th. बहुरीक्षितानाटिहनियमो न भवति । Since the compound. 'उभय शाप्तः' is *bahurishi* i. e. denotes only one *krit* which takes both the agent and the object, hence the rule does not apply to the following instance — अष्टव्यंभिटमेटनस्य नाम पाके द्राघणानां च पादुभाव इति 'it is indeed a wonder that the rice has been boiled and the Brahmans have made their appearance'—the *ghāṭa* suffix in *bhāva* denotes the perfect state of action. Because both the agent and the object are not implied in one *krit* suffix.

Vártika. श्रीकाकारयोः स्त्रीपत्तयोः प्रयोगे नेति वाक्यम् । When feminine suffixes are added to verbs ending with *aka* and *a* (*krit* suffixes), the rule does not apply. भेदिका देवदत्तस्य काळानाम् 'the splitting of the stakes by Deva.' शीकीर्णदेवदत्तस्य कट्टस्य 'the making of the mat by Deva. भेदिका (भिद्+यतु+च+आ), शीकीर्ण (कृ+सन+च+आ). *Káshīha*, *kāta* and *Deva*, are shown in the 6th by No. 100.

Vártika. श्वेत विभावा—but the procedure is optional as regards the rest—विचित्रा हि सूत्रस्य कृतिः पाणिनेः पाणिनिनाम् = the construction of the *sūtras* of Pánini (or by Pánini) is diversified. शक्तानामनुशासनमाचार्येण, आचार्यस्य आ = the word—instruction of the Great Teacher or by the Great Teacher.

No. 103.—तत्स्य च वर्तमाने (2-3-67). The 6th case is used in connection with a verb taking the *níshká* suffix *kta* in the present tense.

Ex. राजांमतः पूज्यः, पूजितः वा = he is esteemed or respected by the king. तत्स्येत किम्? Witness ओरने पचमानः 'he is boiling rice.' वर्तमान वृति किम्? Witness यामं गतः 'he went to the village.'

Vártika. नपुंसके भावउपसंख्यानम् = the *sūtra* holds good, when the suffix *kta* denotes action and takes the form of the neuter. छात्रस्य हृषितम् = the laughing of the student. मयूरस्य नृत्यम् = the dancing of the peacock. कर्तृविवाहायां सूनीया भवति = the 3rd case-affix is used when the agent is meant. छात्रेण हृषितम् the student laughed.

No. 104.—अधिकारणवाचिनम् (2-3-68). Also when *kta* denotes location. (स्थानिकरणे लेति).

Ex. वृदमेषां शयितम् = this is the place of their sleeping. इदमेषां भसितम् = this is the place of their sitting. इदमेषां मुत्तम् = this is the place of their eating. In case of a transitive verb, both the agent and the object are exhibited in the 6th case. इदमेषां मुत्तमोदत्तस्य = this is

the place of their eating rice food. When a transitive verb takes two objects and the *krit* suffix stands in agreement with the agent, both the objects or the principal object may be denoted by the 6th case. नेताऽपवस्य (चात्रम्) यावस्य (यावम्) देतः 'chaitra is the leader of the horse to the village.'

No. 105.—न लोकाव्ययनिष्ठाखलर्थत्याम् (2-3-69). The 6th case-affix is not used in connection with *la*, *u*, *uka*, an indeclinable, &c.

ल हति शत्यानवौ, कानच् ब्रह्म, किंकिनो च गृहन्ते । *La* is typical of the following verbal suffixes :—शत्, शानच्, कानच्, ब्रह्म, कि, किन् ॥

The suffixes *satri* and *sánach* (लटः शत्यानवौ) denote the present time. The suffixes *kánach* and *kvaśu* (कन्तसि लिट् + लिटः कानच् वा + ब्रह्मस्त्वा) denote the aorist or the Past indefinite, because the Past perfect is used for the aorist in the Vedas. The suffixes *ki* and *kin* besides denoting past time express the habit, nature, or skill of the agent (आव्यवस्तुच्छील०).

Ex.—शत्-ओटनं पक्षनं देतः पक्ष्य = look at chaitra who is cooking rice (not ओटनस्य). शानच्-ओटनं पक्षमानः = one who is cooking rice. कानच्-ओटनं पेत्यानः = one who cooked rice. ब्रह्मस्-ओटनं पेत्यिवान् = ditto. उ-कटं चिकीदुः = he desires to make a mat. ओटनं भुभुलुः = he desires to eat rice food.

कि } पषिः सोमम् = he was in the habit of drinking soma.

किन् } ददिर्गाः = he would give cows.

ब्रह्मस्त् is also so used; as, कन्यामलंकरिष्यः = he is skilful in decorating the damsel. उक्-आगामकं वाराणसीं रत् आकुः = they say that demons generally come to Kási to free themselves from curses, &c.

Vártika. उक् प्रतिषेधे कमेभवायारप्रतिषेधः 'the verb *kamu* taking the *uka* suffix is not excepted in the secular language.' दास्या: कामुकः = he is in the habit of cohabiting with the slave girl.

पक्ष्य (an indeclinable)—कटं कात्या, ओटनं भुत्या = having made the mat; having taken the food.

Vártika. पक्ष्य प्रतिषेधेतोऽभुवकसुनोरप्रतिषेधः । The adverbial suffixes *tsun* and *kasun* do not come within the prohibition applying to adverbs. Hence, पुरासुर्यस्योदेतोराधेय = it should be effected before the rising of the sun.

जिष्ठा-ओटनं भुत्यान् = he ate the boiled rice. देवदत्तसेन जातम् = Devadatta did it.

NOTE.—कल्पतृष्णा (1-1-26). निष्ठा (3-2-102). The suffixes *kta* and *ktavatu* are named *nishtha* and are added to a verbal root to denote past time.

खलर्थ-ईषद्युःसुवाक्षाकक्षार्येत् खल् (3-3-126). The *khal* affix denotes either the action or the object; and *ishad*, *dur* and *su* are prefixed to verbs taking this suffix in the sense of pleasantly or unpleasantly.

(a) अक्षर्के 'in the sense of pleasantly.' ईषस्तरः कटोभवता = a mat can be made little by little by your honor i.e. is easy for your honor to make.

(b) खल्ले 'unpleasantly.' दुख्यरः कटो भवता = a mat is difficult for your honor to make.

(c) ईषत् 'little by little.' ईषत् पानः (युक्त-प्रानः) सोमो भवता = the *soma* juice is to be drunk by you, sir, by little at a time.

तृन्-प्रत्याहारयहयं लटः शतशानचावित्याभ्य आननो नकारात्, तेन शानन् चानग् शत् तृनामपि प्रतिषेधेऽभवति ॥ *Trin* denotes a group of suffixes, from *satṛi* and *śunach* to the final *n* of *trin*. Hence, *śana*-, *chāna*-, *śatṛi* and *trin* come within the scope of prohibition laid down by the *sūtra*.

शानन् (present time)—straining the *soma* = सोमं पवानातः ।

चानग् (ताच्छील्यवयोवचनशक्तिरु—habit, age, power)—आत्मानं मण्ड-यमानः = he is in the habit of decorating himself.

शत्-वेटमधीयन = studying the *Veda*. तृन्—कर्ता कटान् = the maker of mats, or he makes mats वर्दिताजनायावाटान् = he is a news-monger. द्विषः शतुर्वावचनम्—*dviṣ*, to hate, with the suffix *satṛi* optionally takes a sixth case. Hence, द्विरं द्विषन् or द्विरस्य द्विषन् = hating a thief.

No. 106.—अकेनोर्भविष्वदाधमयर्थेः (2-3-70). The 6th case is not used in connection with what takes the *aka* suffix denoting the future time or the *in* suffix denoting the future time and a debt too.

Ex. कटं कारको (यतुल-अकः) वजति = he who will make a mat is going. गाम्ये गम्मी = 'he will go to the village. गाम्ये गाम्मी 'ditto.' आधमयर्थे—a debt—शते टार्यो = he has to pay a debt of a hundred. भविष्यदाधमयर्थयोरिति किम् ? Witness यदानां लायकः = the reaper of the barley i.e. who reaped it. सहूनां धायकः = the drinker of the barley flour i.e. who drank the barley flour. आवृद्यं करोकटस्य = he surely made the mat.'

No. 107.—कर्त्यानां कर्तरिका (2.3-71). कर्तुकर्मणोः कर्तीति नित्यं एष्टो
प्राप्ता कर्तरिकात्यन्ते । कर्त्यानां प्रयोगे कर्तरिकावल्लीविभक्तिप्रेवति, कर्मणि. The
invariable use of the 6th case-affix as obtained from No. 100 is made
optional in regard to the agent. The 6th case-affix is optionally used
in the sense of the agent, but not in the sense of the object when
kritya suffixes are employed. तयोरेव कर्त्यन्तकर्मणाः the *kritya* suffixes
are used to denote the action of an Intransitive verb and the object
of a Transitive verb. They seldom express the agent.

Ex. भवता कटः (not कटस्य) कर्तव्यः भवतः कटः कर्तव्यः = a mat should
be made by your honor. कर्तरीति किम् ? 'why...the agent ?' Witness
गेयोमाणवकः सामाप्तम् - the lad sings Sāmaveda psalms. The 6th case-affix
is invariably used in the sense of the object.

Vārtika. उभयप्राप्तौ कर्त्ये वद्याः प्रतिषेधोवक्तव्यः । When a *kritya* suffix
denotes both the object and the agent at the same time, the 6th case
is not used. कर्त्यव्यायामं शास्त्रादेवदत्तेन = the branch is to be dragged by
Deva. to the village.

No. 108. तुत्यार्थेरतुलोपमाभ्यां तृतीयान्यतरस्याम् (2-3-72). Either the
3rd case affix or the 6th is used in connection with words bearing the
sense of *tu/ya*, equal, but not with *tulā* and *upamā*.

Ex. तुत्यादेवदत्तेन, देवदत्तस्य वा = equal to or the equal of Devadatta.
But not here. तुत्यादेवदत्तस्य नास्ति = there exists not the equal of Deva.
उपमाकृत्यास्य न विद्यते = there exists not the likeness of Kṛishṇa.

No. 109.—चतुर्थी चाशिष्यायुष्मद्भद्रकुशलसुखार्थहितेः (2-3-73). And
the 4th case-affix is optionally used with *āyushya* &c. expressive of
benediction. The word *optionally* brings in the 6th case too.

Ex. आयुष्मं देवदत्तायदेवदत्तस्य वा भूयात् = may long life be for or of
Devadatta i. e. may Deva. live long ! चिरंजीविते देवदत्ताय देवदत्तस्य वा
भूयात् = may Deva. be long lived ! देवदत्तस्य देवदत्ताय वा भूयात् = may Deva.
be prosperous ! मद्देव देव &c. = ditto. कुशलं देव &c. = may Deva. be happy !
निरामयं, सुखं, शाश्वतदत्ताय देवदत्तस्य वा भूयात् = may Devadatta be healthy
or happy or prosperous. हितं देवदत्तस्य देवदत्ताय वा = may it profit Deva !
प्रयोक्तन् and प्राप्तं are similarly used.

CHAPTER III.

“KARMAPRACHNYA OR PREPOSITIONS.”

No. 110.—कर्मप्रचनीयः (1-4-83). Prepositions. This is a heading rule. A. The 2nd case-affix is added to a noun governed by a preposition कर्मप्रचनीयुक्ते द्वितीया (2-3-8).

क्रियायात्मकानां न संबन्धस्य वाचकः ।
मापि क्रियायदालेणी संबन्धस्य तु भेदकः ॥

A. *Karmp* does not modify action, nor does it express the relation of the possessive. Also it does not bring in any new verb; but it simply separates a relation i. e. distinguishes events as antecedents and consequents. This name is sometimes given to a particle, when there is little or no occasion for so doing; as एः पूजायामतिरिक्तमण्ये चेति.

No. 111.—अनुर्दण्डे (1-4-84). लक्ष्यते अनेन तत्त्वस्य चिह्नं चापकं कारणमपि ‘that which points out or marks ; a mark, an indicator, a cause. In denoting the relation of two events, *anu* is called a preposition.

Ex. शाकलक्ष्यस्य संहितामनुपायर्थत् = it rained just after Śākalya Sanhitā was chanted. अग्नहृषतमन्वर्दितवत् = (he) watered (the sacrificial ground) just after the ox-sacrifice.

No. 112—सूतीयांश् (1-4-85). *Anu* is a preposition, when the sense of the 3rd case-affix is expressed.

Ex. अद्विग्रन्धसितसेना = the army was encamped along the river bank. पर्वतमन्वसितसेना (पर्वतेन संबन्धेत्यर्थः) = the army encamped along the hill side. The 2nd case-affix is used in the above cases to express the sense of the 3rd on account of the prep. *anu*.

No. 113.—सूते (1-4-86). *Anu* is a prep. in denoting inferiority as opposed to superiority.

Ex. अनुशाकटायनं वियाकरणः = Grammarians are below Sākatāyana i. e. Sākatāyana is the greatest of all grammarians. उन्वत्सुने योद्धारः ‘warriors are inferior to Arjuna.’

No. 114.—उपेाधिके च (1-4-87). The word *upa* is a prep. in denoting inferiority as well as superiority.

Ex. उपखार्यां द्रेष्यः ‘a *dreṣya* measure is greater than (above) a *khāri*.’ उपशाकटायनं वियाकरणः = Grammarians are below Sākatāyana.

No. 115.—अपरीक्षेने (1-4-88). *Apa* and *pari* in the sense of without, are prepositions.

Ex. अपशिगतेभ्यो दृष्टोदेवः = it rained without *Trigarta*.

परिहरे: हरिरातः = Hari excepted, there is the world. By पञ्चमपाद अर्तिः (2-3-10). The 5th case-affix is used in the above instances in preference to the 2nd.

No. 116.—चाहमर्यादावक्षने (1-4-89). अवधिमर्यादा 'limit, boundary.' The particle *áñ* when a limit is spoken of is a preposition. वसनयहत्या-द्विविधिर्व दृष्टाते 'the word *vachana* as used in the rule implies the limit inceptive too. Hence, the word *áñ* has the force of the following—until, unto, as far as, from thence or that time.

Ex. आपाटलिपुभूतुष्टोदेवः rain fell as far as Patna. आक्षमरं यज्ञः पाणिनेः = the fame of Páñini dates back from his boyhood. आमधुरापाः = as far as Mathurá. इष्टदर्थं क्रियायोगे च माधृत्—'let it be not a preposition in the sense of diminution, or when prefixed to verbs. Hence, not here आगच्छति = he comes.

No. 117.—लक्षणेत्यभूताक्षानभागवीप्यादुप्रतिपर्यनवः (1-4-90). लक्षणम् means 'a mark, a cause, relative position.' इत्यं भूतः क्रियत्वकारं प्राप्तः 'what has happened some how or other, thus circumstance.' इत्यं भूताक्षानम् 'explanation of how matters stand.' भाग 'a share.' विप्रा 'repetition.' *Prati*, *pari*, and *anu* are prepositions in the above given senses.

Ex. लक्षणे-लक्षणप्रतिक्षेपते विद्युत् (वृक्षं पाप्य, वृक्षं प्रदेशे या) = the lightning flashes about or near the tree. अत्र वृक्षो लक्षणं विद्योतनस्य = here tree is the cause of flashing.

इत्यं भूताक्षाने-साधुदेवठसो मातरं प्रति, परि अनुवा = Deva, is well-conducted to his mother.

भागे-यदन्न मां प्रति, परि, अनुवा स्वात् = give me whatever be my share here.

बीप्या-वृक्षं वृक्षं प्रतिसिङ्गति = he waters tree after tree. लक्षणादिषु किम् ! Witness ओटमे परिसिङ्गति 'he wets the rice.'

No. 118.—अभिभागे (1-4-91). *Abhi* in the foregoing senses, but not in that of share is a preposition.

Ex. सूक्ष्मभिक्ष्योत्तरंविद्युत्. साधुदेवठसोमातारमभि. वृक्षंदृक्षमभिषि-ज्ञति, यदन्न ममाभिव्यात् तक्तोयताम् Here *abhi* is not a preposition, but a verbal prefix.

No. 119.—प्रति: प्रतिनिधिप्रतिदानयोः (1-4-92). प्रतिनिधि means a substitute and प्रतिदान, exchange. *Prati* in these two senses is named so. By No. 46, the 5th case-affix is used.

Ex. प्रद्युमः कृष्णात् परि = Pradyumna is the representative of Krishna. सिंहः प्रतियक्षति माषाण् ‘he takes *sesame* in exchange for beans.

No. 120.—अधिपरीक्षनर्थकौ (1-4-93). *Adhi* and *pari* are prepositions, when they have no meaning at all.

Ex. कुतेऽथागच्छति = where does he come from? कुतः पर्यागच्छति = ditto.

Note that *adhi* and *pari* are named *karma* that they may not be called prefixes in the above examples. (गत्युपसर्वंज्ञाबाधनार्थम्).

“ No. 121.—सुः पूजायाम् (1-4-94). *Su* in the sense of praising is so named.

Ex. सुसुतं भवता = it is well praised by your honor. सुवितं भवता = it is well watered by your honor. पूजायामिति किम् ? Witness सुवितं किं तवात् = hast thou watered this place too much? Here *su* is a verbal prefix; hence cerebral change has taken place in चित्तम्.

No. 122.—अतिरति क्रमये च (1-4-95). *Ati* in the sense of praising and of going beyond the proper limit is a preposition.

Ex. अतिसिक्तमेव भवता = it is too much watered by your honor (denotes a fault finding). अतिसित्तं भवता = it is well watered by your honor—denotes a praise.

No. 123.—अपि: पदार्थसंभावनान्वयसर्गगृह्णात्पुञ्जयेत् (1-4-96). *Api* is a preposition in the following senses. पदान्तरत्यापयुञ्जयमानस्यार्थः पदार्थः—the sense of another word that is not expressed but requires to be supplied from the context.

Ex. सर्पियोपि स्वात् (अपि = मात्रा, विन्दुः) = let there be some (a drop of) butter at least.

संभावनमधिकार्थव्यवनेन शक्तेरप्रतिघाताविकरणम्—continual exercise of power as leading to excessiveness.

Ex. अपिभिलेख्यलक्षदृशम् = he can water a thousand radishes. अपिसुहृ—be pleased to praise (here 'api' softens the original force of the imperative) अन्वयसर्गः कामचारनुज्ञा order to a servant.

Ex. अपि सिद्ध = water thou. अपिसुहि = praise thou or do thou praise.

गङ्गानिन्दा, censure blame, disgrace &c.

Ex. पिण्डात्मं देवदत्तमपि विजयेत् पलाष्टुम् = shame on the wretch, Devadatta ! if he water the onion ! सम्याप्ते as a cumulative conjunction.

Ex. अपिसिद्ध- अपिसुहि = water also, praise also (सिद्ध च, सुहि च). In the above given examples, the cerebral change cannot take place, because 'api' is not an *upasarga* a verbal prefix, but a preposition or a conjunction. In the 1st instance it is simply a proverb. As prepositions in English form compound verbs, so do they in Sanskrit giving a shade of change to the original meaning.

No. 124.—अधीरेष्यते (1-4-97). In denoting the relation of property and owner, *adhi* is a preposition. It should be remembered that by No. 44 the seventh case-affix is added to either of the two.

Ex. अधिभ्रह्मदत्तेष्टवालाः = The Punjáb was under Brahmadatta. अधिपत्नालेत् ब्रह्मदत्तः = Brahma-datta was the king of the Punjáb.

No. 125.—विभाषा कर्ति (1-4-98) *Adhi*, though denoting ownership is optionally a preposition, when it is used before *kri* 'to make, to do.' यदन् मामधिकरिष्यति = whatever here he will place me at the head of:—indicates the lordship of the person appointing the speaker. *adhi* is not *gati* by being named a preposition; hence the *udātta* or high accent of it cannot be softened down by तिढि विदात्तवर्ति (8-1-71).





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 OF THE
APHORISMS
 IN THE
VYAKARAÑASIDDHĀNTADARPANA.

निधाय वीरं हृदि वासनातं सौतापसेद्वैतवरं वरेण्यम् ।

यन्त्रत्वं निश्चेतुपरं स्यात्तानि विधीयसेऽनुक्रमसूचिपत्रम् ॥

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2		4	1	उपदेशेऽनन्तु	उपदेशेऽनन्तु
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7		17	1	हलोऽनन्तरा	हलोऽनन्तराः
8		21	3	i, u, or e—. ...	i, u or e of case- affixes
9		37	2	(which is... 6th case)	(which must be supplied in the ge- nitive form, <i>ikah</i> , in a rule of <i>guna</i> or <i>vridhhi</i> .)
9			2.3	(which appears rule)	(which must be sup- plied in the genitive form, <i>achah</i> , in a rule of short, long or pro- lated substitution.)
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19	4			Is	It
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22	80	1		-गास्य	-गास्य
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36	148 g.	1		सम्बुद्धिः	सम्बुद्धिः
38	163	1		धनाख्यानाम्	धनाख्यानाम्
38	164	1		-घयोः	-नयोः
38	164	4		pettycoats	petticoats
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45	...	209a	1	(7-1-27)	(7-1-29)
46		218	1	नास्त्रियाम्	नास्त्रियाम्
46		224	1	यादाप्य	यादाप्यः
47		234	1	पूर्वसवर्णं	पूर्वसवर्णः
48		239a.	1	योनि	योनिः
48		242	1	प्रजन्ता-	प्रजन्ता-
53	26	250	1	पेर	पे-
55	5	263	6	आतिकान्तो	आतिकान्तः
55	1			वातप्रमो	वातप्रमोः
57				कुमार्यः	कुमार्यः
58	3.			सुखी	सुखीः
58	16	271	1	-स्तुणाम्	-स्तुणाम्
60				जाम्बः	जाम्बः
60	6			ज शाचस्य	जशाचस्य
68		295	1	-यद्या-	-यद्या-
69	31			-वित्तिषेषेन	विप्रतिषेषेन
81		353	9	vocative	locative.
85				he	Dhátá (creator)
86		372a	5	reserve	preserve
86		372b	4	may	(nil)
88	20	377	6	आन्तरतस्या-	आन्तरतस्या-
92	31	393	7	यन्त्रियाम्	यन्त्रियाम्
96	32			विमलादिष्य	विमलादिष्य
97	19			ऊर्ज	ऊर्ज
97	24			ऊनर्ज	ऊनर्ज
100				धनूषि	धनूषि
100		46		स्वानिकस्ता सद्यो ...	(strike off).
107		59			Nos. 21 and 22— blank
118			5	अभिमन्यु-	अभिमन्यु-
122			1	अवस्थायां	अवस्थायां
133			No. 100—blank.

